







# THE JAIMINIYA ~~OR~~ TALĀVAKĀRA

TEXT, TRANSLATION, AND NOTES.

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# THE JĀMINIYA OR TALAVAKĀRA UPANIṢAD BRĀHMAṆA:

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(The paging is that of the volume from which the extract is made.)

## INTRODUCTION.

THE text of the Brāhmaṇa, as here published, is founded on manuscript material sent by A. C. Burnell\* in 1881 to Professor Whitney (see Proc. A.O.S. for May, 1883; Journ. vol. xi, p. cxliv), as follows:

A., according to Burnell's note on the cover, copied "from a Malabar MS." in 1878; at the end he has added: "Date of original, Kullam 1040=1864 A. D. From a MS. at Palghat";

B., from "a MS. on talipot leaves, written about 300 years ago, and got from Tinnevely, but which was originally brought from near Aleppee;" of this only the various readings are given, interlined in red ink on A.;

C., a transliterated text in Burnell's own hand, breaking off after the beginning of i. 59, apparently because the copying was carried no further.

The text of A. and the variants from B. are in the Grantha character, on European paper. They were copied in transliteration by Professor John Avery, and the copy was compared with its originals by Professor Whitney, who also added the readings of C.; from this copy was prepared the text given below. The originals are now in the Library of the India Office, London.

The attempt has been made to obtain new materials, but without success. Professor G. Oppert, in his *List of Sanskrit*

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\* Burnell's discovery of the existence of the Jāminīya Brāhmaṇa was announced by him in the London *Academy* of Sept. 29th, 1877, and his acquisition of the MSS. in the same paper for Feb. 8th, 1879.

*MSS. in Private Libraries of Southern India* (Madras, 1880), mentions three Jāimini or Talavakāra Brāhmaṇas (i. 416, No. 5045; ii. 22,462, Nos. 385, 7876); and, at my request, he kindly promised to examine them, in order to ascertain whether they were Burnell's originals or independent copies; but as, after a year, no information has come, I infer that his endeavor to procure it has been in vain, and that nothing would be gained by further delay of publication.

Burnell's MSS. of the Jāiminiya-Brāhmaṇa proper are altogether insufficient to found a complete edition upon; extracts from it have been published, by Burnell\* and by myself (see this Journal, vol. xv., p. 233 ff.); and I may perhaps hereafter undertake further work in the same direction; the text is in great part very corrupt. The Upaniṣad-Brāhmaṇa is less unmanageable, though the manuscripts go back to a faulty archetype, and present in common considerable corruptions. They are also carelessly written as regards punctuation, orthography, and *śaṃkhi*; and these points I have taken the liberty of regulating; in all cases not purely orthographical I have given at the foot of the page the various readings of the manuscripts. For convenience of reference, I have numbered the sections (*khaṇḍa*) in each book (*adhyāya*) successively, disregarding the useless *anuvāka* division, and have added a division of the sections into paragraphs by inconspicuous but readily discoverable figures; this last has no manuscript authority.

The translation is literal, and purely philological. I have sometimes been compelled to force a translation of an obscure passage; attention is called to this in the notes, lest it might appear that the translation pretended to offer a solution of the difficulty.

In the notes at the end will be found chiefly parallel passages from the Jāiminiya Brāhmaṇa proper and elsewhere, which may help to throw light on certain passages, to support emendations, and to show, to some extent, the relation of our text to the kindred literature; but regarding the last point an exhaustive collection has not been aimed at.

At the close I have added an index of proper names, of quotations, of the *ἄναξ εἰρημένα* and rare words, and of some grammatical points of interest.

Professor Whitney has placed me under deep obligation by his kind assistance throughout this work.

\* Namely, *A Legend*, etc. (Journal, xv. 233, note), and *The Jāiminiya Text of the Arṣeya Brāhmaṇa of the Sāma-Veda*, Mangalore, 1878.

There should also be mentioned Professor Whitney's translation of the story of Cyavana in the Proceedings for May, 1888 (Journ., vol. xi.).





## JĀIMINĪYA-UPANISAD-BRĀHMANAM.

I. 1. 1. *prajāpatir vā idam trayeṇa vedenū*<sup>1</sup> 'jayad' yad asye 'dam jitam tat. 2. *sa āikṣate* 'tthan ced vā anye devā anena vedenā' yakṣyanta imān vāva te jitiṁ jesyanti ye 'yam mama. hanta' trayasya vedasya rasam ādadū iti. 3. *sa bhūr ity eva rgvedasya rasam ādatta. se 'yam pṛthivy abhavat. tasya yo rasaḥ*<sup>2</sup> prāṇedat so 'gnir abhavad rasasya rasaḥ. 4. *bhuva*<sup>3</sup> ity eva yajurvedasya rasam ādatta. tad idam antarikṣam abhavat. tasya yo rasaḥ prāṇedat sa vāyur abhavad rasasya rasaḥ. 5. *sva*<sup>4</sup> ity eva sāmavedasya rasam ādatta. so 'sū dyāur abhavat. tasya yo rasaḥ prāṇedat su ādityo 'bhavad rasasya rasaḥ. 6. *athāi 'kasyāi*<sup>5</sup> vā 'kṣarasya rasam nā 'caknod ādūtum om ity etasyāi<sup>6</sup> va. 7. *se 'yam vāg abhavat. om eva nāmāi*<sup>7</sup> 'sā. tasyā u prāṇa eva rasaḥ. 8. *tāny etāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u gāyatrī. tad u brahmā*<sup>8</sup> 'bhisampadyate. aṣṭāgāphāḥ paçavas teno paçavyam. 1.

*prathamē 'nuvāke prathamah khaṇḍah.*

I. 1. 1. Prajapati verily conquered this [universe] by means of the threefold knowledge (Veda) : that [namely] which was conquered of him. 2. He considered : "If the other gods shall sacrifice thus by means of this knowledge (Veda), verily they will conquer this conquest which is mine here. Come now, let me take the sap of the threefold knowledge (Veda)." 3. Saying *bhūs*, he took the sap of the Rigveda. That became this earth. The sap of it which streamed forth became Agni (fire), the sap of the sap. 4. Saying *bhuvas*, he took the sap of the Yajurveda. That became this atmosphere. The sap of it which streamed forth became Vāyu (wind), the sap of the sap. 5. Saying *sva*, he took the sap of the Sāmaveda. That became yonder sky. The sap of it which streamed forth became Aditya (sun), the sap of the sap. 6. Now of one syllable he was not able to take the sap : of *om*, just of that. 7. That became this speech. This [speech] is namely *om*. Of it breath is the sap. 8. These same are eight. Of eight syllables is the *gāyatrī*. The *sāman* is in the *gāyatrī*-metre and the *gāyatrī* is the *brahman* ; and thus it becomes the *brahman*. Eight-hoofed are the domestic animals, and therefore it belongs to the domestic animals.

1. 'A. *vedena*. 2. A. *vājayad*. 3. A. *padena*. 4. *hantā*. 5. A.B. insert *da*. 6. repetition and confusion in C. 7. *sā*.

I. 2. 1. *sa yad om iti so 'gnir vāg iti prthivy om iti vāyur vāg ity antarikṣam*<sup>1</sup> 'om ity ādityo vāg iti dyāur om iti prāno vāg ity eva vāk. 2. *sa ya evaṁ vidvān udgāyaty om ity evā 'gnim ādāya prthivyām pratisthāpayaty om ity eva vāyum ādāyā 'ntarikṣe pratisthāpayaty om ity evā*<sup>2</sup> "dītyam ādāya divi pratisthāpayaty om ity eva prāṇam ādāya vāci"<sup>3</sup> pratisthāpayati. 3. *tad dhāi 'tac chāilanā*<sup>4</sup> *gāyatraṁ gāyantya ovāṣc ovāṣc ovaṣc*<sup>5</sup> *hum bhā ovā iti.* 4. *tad u ha tat parāṇ ivā 'nāyusyam iva. tad vāyoḥ cā 'pām cā 'nu vartma geyam.* 5. *yad vāi vāyuh parāṇ*<sup>6</sup> *eva paveta kṣiyeta* [sa]. *sa purastād vāti sa dakṣiṇatas sa paścāt sa uttaratas sa upariṣṭāt*<sup>7</sup> *sa sarvā diḥo 'nusaṁvāti.* 6. *tad etad āhur idānīm vā ayaṁ ito 'vāsīd*<sup>8</sup> *athe 'tthād vāti*<sup>9</sup> *'ti. sa yad reṣmāṇaṁ janamāno*<sup>10</sup> *niveṣṭamāno vāti kṣayād eva bibhyat.* 7. *yad u ha vā*<sup>11</sup> *āpaḥ parācir eva prasṛtīs syanderaṁ kṣiyeraṁ tūh. yad*<sup>12</sup> *aṅkāsi*<sup>13</sup> *kurvāṇā niveṣṭamānā āvartān sṛjamānā yanti kṣayād eva bibhyatīh. tad etad vāyoḥ cāi 'vā 'pām cā 'nu vartma geyam.* 2.

*prathame 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 2. 1. *Om* is Agni (fire), speech is the earth; *om* is Vāyu (wind), speech is the atmosphere; *om* is Āditya (sun), speech is the sky: *om* is breath, speech is just speech. 2. He who knowing thus sings the *udgātha* saying *om*, he takes Agni (fire) and causes him to stand firm on the earth; saying *om*, he takes Vāyu (wind) and causes him to stand firm in the atmosphere; saying *om*, he takes Āditya (sun) and causes him to stand firm in the sky; saying *om*, he takes breath and causes it to stand firm in speech. 3. Now the Ṣāilanas sing the *gāyatra* (-sāman) thus: *ovāṣc ovāṣc ovāṣc hum bhā ovā.* 4. Truly, this is thrown away (*parāṇ*), as it were; not productive of long life, as it were. It should be sung in accordance with the course of wind and waters. 5. Truly, if the wind should blow only straight away (*parācir*), it would be exhausted. It blows from the front (east), from the right (south), from the back (west), from the left (north), from above, it blows from all quarters together. 6. This they say: "At this very moment it hath blown in this direction, now it bloweth thus." When it blows begetting a whirlwind, winding itself in [it does so] just fearing exhaustion. 7. And if the waters should flow streaming straight away (*parācir*) only, they would be exhausted. When they proceed making bends, winding themselves in, producing eddies, [they do so] just fearing exhaustion. 8. Therefore that [*sāman*] should be sung according to the course of the wind and waters.

2. <sup>1</sup> C. *antarikṣ-*. <sup>2</sup> B. *āpā*. <sup>3</sup> *vāci*. <sup>4</sup> B. *chel-*; C. *chil-*. <sup>5</sup> -*ca*. <sup>6</sup> A. B. *parānd*; C. *purād*. <sup>7</sup> B. C. -*riṣṭhāt*. <sup>8</sup> C. *siṭ*. <sup>9</sup> A. *yajamāno*, the *ya* correction; B. C. *jamāno*. <sup>10</sup> C. *vam*. <sup>11</sup> A. *dayad*, da struck out in B.; C. *yad*. <sup>12</sup> *aṅkāsi*.

I. 3. 1. *ovā ovā ovā hum bhā ovā iti karoty eva.*<sup>1</sup> *etābhyām sarvām āyur eti.* 2. *sa yathā vṛkṣam ākramaṇāir*<sup>2</sup> *ākrama-māṇa iyād evam evāi*<sup>3</sup> *'te dve-dve devate saṁdhāye*<sup>4</sup> *'mān lokān rohaṇa eti.*<sup>5</sup> 3. *eka u eva mṛtyur anvety aṣanayāi*<sup>6</sup> *'va.* 4. *atha hiṅkaroti. candramā vāi hiṅkāro*<sup>7</sup> *'nnam u vāi candramāh. annenā*<sup>8</sup> *'ṣanayām ghnanti.* 5. *tām-tām aṣanayām annena hatvo*<sup>9</sup> *'m ity etam evā*<sup>10</sup> *"dityam*<sup>11</sup> *amayā*<sup>12</sup> *'timucyate. etad eva divaṣ chidram.* 6. *yathā kham vā*<sup>13</sup> *'nasas*<sup>14</sup> *'syād rathasya*<sup>15</sup> *'vāi*<sup>16</sup> *'vam etad divaṣ chidram. tad rapmibhis saṁchannam*<sup>17</sup> *'dṛṣyate.* 7. *yad gāyatrasyo*<sup>18</sup> *'rdhvaṁ hiṅkārāt tad amṛtam. tad ātmānam da-dhyād atho yajamānam. atha yad*<sup>19</sup> *itarat sāmo*<sup>20</sup> *'rdhvaṁ tasya pratihārāt.* 8. *sa yathā*<sup>21</sup> *'dbhir āpas saṁsrjyeran*<sup>22</sup> *'yathā*<sup>23</sup> *'gninā*<sup>24</sup> *'gnis saṁsrjyeta yathā kṣire kṣiram āsicyād evam evāi*<sup>25</sup> *'tad akṣa-ram etābhir devatābhis saṁsrjyate.* 3.

*prathame*<sup>26</sup> *'nuvāke tṛtīyaḥ khaṇḍaḥ.*

I. 4. 1. *tām vā etam hiṅkārām him bhā iti hiṅkurvanti. grīr vāi bhāḥ. asūu vāi*<sup>27</sup> *ādityo bhā iti.* 2. *etam ha vā etam nyanṅam anu garbha*<sup>28</sup> *'iti. yad bha iti strīṇām*<sup>29</sup> *prajānanam nigacchati*

I. 3. 1. He utters *ovā ovā ovā hum bhā ovā*. By means of these two [divinities] he arrives at complete age. 2. As one would keep climbing up a tree by steps, even so uniting these divinities pairwise he keeps ascending these worlds. 3. Death alone goes after, viz. hunger. 4. Then he utters *him*. The *hiṅkāra* is the moon, and the moon is food. Through food they slay hunger. 5. Having slain through food this hunger and that, saying *om*, he escapes through the midst of this sun. That is the fissure of the sky. 6. As is the [axle-] hole of a cart or of a chariot, even so is this fissure of the sky. That appears all covered by rays. 7. What of the *gāyatra* [-*sāman*] is beyond the *hiṅkāra*, that is immortal. There he should place himself as well as the sacrificer. And the rest of the *sāman* is beyond its *pratihāra*. 8. As waters might be united with waters, as fire might be united with fire, as one would pour milk into milk, even so this syllable is united with these divinities.

I. 4. 1. They utter this same *hiṅkāra* as *him bhā*. Fortune is *bhās* (splendor); yonder sun is *bhās*. 2. According to this same sign is [the word] *garbha* (fœtus). In that he, saying *bha*, ap-

3. <sup>1</sup> *ova.* <sup>2</sup> A.B. *div.* <sup>3</sup> A.B. *akram.* <sup>4</sup> A. *iti.* <sup>5</sup> B. *-tyān*; C. *-tyo*  
<sup>6</sup> *nasa.* <sup>7</sup> *rasasya.* <sup>8</sup> A.B. *-nna.* <sup>9</sup> A.B. *tvad*; C. *tad* (?). <sup>10</sup> B. *-rān.*

4. <sup>1</sup> A. *om.* <sup>2</sup> *garbha.* <sup>3</sup> A.B. *strīṇ.*



*tasmāt tato brāhmaṇa ṛṣikalpo jāyate 'tivyādhi' rājanyaṣ cūrah.*  
 3. *etaṁ ha vā etaṁ nyaṅgam anu vṛṣabha iti. yad' bha iti nigacchati tasmāt tataḥ puṇyo' baliṃ vardo duhānā dhenur ukṣā daṣavāḥ' jāyante.* 4. *etaṁ ha vā etaṁ nyaṅgam anu gardabha iti. yad bha iti nigacchati tasmāt sa pāpīyāṇ chreyasīṣu curati tasmād asya pāpīyaṣaḥ greyo jāyate 'cvatāro vā' 'cvatārī vā.* 5. *etaṁ ha vā etaṁ nyaṅgam anu kubhṛa iti. yad bha iti nigacchati tasmāt so 'nāryas' sann api rājñāḥ prāpnoti.* 6. *taṁ hūi 'tam eke hiṅkārāṇ him bhū ovā iti bahirdhe' 'va hiṅkurvanti. bahirdhe 'va' vāi grīh. grīr vāi sāmno hiṅkāra iti.* 7. *sa ya enaṁ tatra brūyād' bahirdhū nvā ayaṁ grīyaṁ adhīta pāpīyāṇ bha-visyati.*<sup>11</sup>

*sa yadā vāi mriyate 'thā' gnāu prāsto bhavati :*

*kṣipre bata marisyaty agnāv enam prāsisyanti*

*'ti tathā hūi 'va syāt.* 8. *tasmād u hūi 'taṁ hiṅkārāṇ him vo ity antar ivāi 'vā' tmann arjayet. tathā ha na bahirdhū grīyaṁ kurute sarvaṁ āyur eti.* 4.

*prathame 'nuvāke caturthaḥ khaṇḍaḥ.*

approaches the secret parts of women, therefore thence is born a Brāhmaṇ like a ṛṣi, a piercing kingly hero. 3. According to this same sign is [the word] *vṛṣabha* (bull). In that he approaches saying *bha*, therefore thence a [sacrificially] pure bull, a milking cow, an ox possessing tenfold strength (?) are born. 4. According to this same sign is [the word] *gardabha* (ass). In that he approaches saying *bha*, therefore he (the ass) being inferior covers those [mares] which are superior; therefore of this inferior one something better is born, either a mule or a she-mule. 5. According to this same sign is [the word] *kubhṛa*. In that he approaches saying *bha*, therefore he, even though he be not an Ārya, obtains kings (?). 6. This same *hiṅkāra* some utter *him bhū ovā*—outside as it were. Truly outside is fortune; fortune indeed is the syllable *him* of the *sāman*. 7. If upon this one should say of him: "Truly he hath now put fortune outside, he will become worse; Truly, when he dies, he is thrown into the fire; quickly, alas, he will die, they will throw him into the fire—" even so it would come to pass. 8. And therefore one should put that *hiṅkāra*, viz. *him vo*, inside of one's self, as it were. Thus, indeed, he does not put fortune outside, he attains complete age.

4. 'C. jāyata itivy. 'A. yaṣat. 'ya. 'insert 'ti. 'A.B. nāk-  
 thyas; C. nārthyas. 'C. om. bahirdhe'va . . . . . tatra brūyād  
<sup>10</sup> bahirdhve, om. va. <sup>11</sup> -yati 'ti.

5. 1. *sā hūi 'sā khalū devatā 'pasedhantī' tiṣṭhati. idam vāi tvam atra pāpam akar ne 'hūi 'syasi. yo vāi puṇyakṛt syāt sa ihe 'yād iti.* 2. *sa brūyād apaśyo vāi tvaṁ tad yad ahaṁ tad' akaravaṁ' tad vāi mā tvaṁ nā 'kārāyisyas tvaṁ vāi tasya kartū 'sī 'ti.* 3. *sū' ha veda satyam mā 'he' 'ti. satyam hūi 'sā devatā. sū' ha tasya ne "ge yad enam apasedhet satyam" upāi 'va hvayate.* 4. *atha ho 'vācāi "kṣvāko" vā vārṣṇo 'nuvaktā vā sātyakīrta' utāi 'sū' khalū devatū 'paseddhum eva dhriyate"* 'syāi diṣaḥ. 5. *[tad] divo 'ntaḥ. tad ime dyāvuprthivī samṅlis-yataḥ. yāvati vāi vedis tavatī 'yam prthivī. tad yatrāi 'tac cātva-lān khātān tat samprati sa diva ākūcaḥ.* 6. *tad bahispavamāne stūyamāne manaso 'dgrhñyāt.* 7. *sa yatho 'cchrāyam prati-yasya"* prapudyetāi 'vam evāi 'tayā<sup>12</sup> devataye 'dam amṛtam abhiparyeti yatrū 'yam idam tapatī 'ti. 8. *atha ho 'vāca—* 5. *prathume 'nuvāke pañcamāḥ khaṇḍaḥ.*

6. 1. — *gobalo vārṣṇaḥ ka etam ādityam arhati samayāi 'tum. dūrād vā eṣa etat tapati nyan. tena vā etam pūrveṇa sāmāpathas tad eva manasū "hrtyo 'paristād etasyūi 'tysminn amṛte nida-*

I. 5. 1. This same base divinity stands driving away : "This evil thou hast done here ; thou shalt not come here. Verily he who is doer of good deeds, he may come here." 2. Let him say : "Thou sawest what I thus did ; thou wouldst not make me do this ; thou art doer of it." 3. That [divinity] knows : "He tells me truth." This divinity is truth. It is not competent to drive him away ; he just calls upon truth. 4. Now either Āikṣvāka Vārṣṇa or Anuvaktar Sātyakīrta said : "And this base divinity begins to drive away from this quarter. 5. [There] is the end of the sky ; there heaven and earth embrace. So great as the sacrificial hearth is, so great is this earth ; and where that ditch (for the northern altar) is dug, precisely there is that space of the sky. 6. Thus, when the *bahispavamāna* is being sung, he should take up [the cup] with the mind. 7. As one would approach an elevation, toiling toward [it], even thus by means of this divinity one compasses this immortality, where this one here burns. 8. Moreover —

I. 6. 1. — Gobala Vārṣṇa said : "Who is able to go through the midst of this sun ? Verily from afar he thus burns downward. On that account, verily, the *sāman*-path is before him (?); seizing [him] thus with the mind he should place him above this

5. <sup>1</sup> insert 'ti. <sup>2</sup> B.C. *tvad.* <sup>3</sup> C. *arka-*. <sup>4</sup> *sā.* <sup>5</sup> C. *satyam māhe.* <sup>6</sup> *matum.* <sup>7</sup> *kṣako.* <sup>8</sup> B.C. *sātyakīrta.* <sup>9</sup> B. -ā. <sup>10</sup> *dhry-*. <sup>11</sup> *pratyasya.* <sup>12</sup> A.B. 'tay-.

*dhyād iti.* 1. *tad u ho 'vāca çātyāyanis samayāi 'vāi 'tad enaṁ kas tad veda. yady etā āpo vā abhito yad vāyurṁ' vā eṣa upa-  
hvayate raçmīn vā eṣa tad' etasmāi' vyūhaṭi 'ti.* 2. *atha' ho' 'vāco 'lukyo' jānagruteyo yatra vā eṣa etat' tapaty etad evā  
'mṛtam. etac ced vāi prāpnoti tato mṛtyunā pāpmanā vyāvar-  
tate.* 3. *kas tad veda yat pareṇā' 'dityam antarikṣam idam  
anālayanam' avareṇa.* 4. *athāi 'tad evā 'mṛtam. etad eva mān  
yūyam prāpayisyatha.<sup>10</sup> etad evā 'ham nā 'timanya<sup>11</sup> iti.* 5. *tūny  
etāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatrīm sāma brahma u gāya-  
trī. tad u brahmā 'bhīsampadyate. aṣṭācaphāḥ pacavas teno  
paçayvam.* 6.

*prathame 'nuvāke ṣaṣṭhaḥ khaṇḍaḥ.*

I. 7. 1. *tā etā aṣṭāu devatōḥ. etāvad idam sarvam. te [.....]  
karoti.* 2. *sa nāi 'su lokeṣu pāpmane bhrātṛvyāyā 'vakāçaṁ  
kuryāt. manasāi 'nān nirbhajet.* 3. *tad etad ṛcā 'bhyanūcyate.*

*catvāri vāk parimitā padāni*

*tāni vidur brāhmaṇā ye manīṣiṇaḥ :*

*guhā trīṇi nihitā<sup>12</sup> ne' 'ṅgayanti<sup>13</sup>*

*turiyam vāco manusyā vadantī*

*'ti.* 4. *tad yāni tāni guhā trīṇi nihitā<sup>14</sup> ne' 'ṅgayanti [ 'ti ] 'ma*

one in this immortality. 2. Further Çātyāyani said : " 'Thus through the midst of him,' who knows that? 'Truly when he either calls upon these waters round about, or when upon the wind, he then parts the rays for him.' " 3. Further Ulukya Jānagruteya said : "Truly, where this one burns thus, there is this immortality. If one obtains this, he thereupon separates himself from death, from evil. 4. Who knows that which is beyond the sun, beneath this abodeless atmosphere? 5. And just this is immortality. This you will cause me to obtain. This I do not despise." 6. = i. 1. s.

I. 7. 1. These are these eight divinities. So great is the universe. They [.....] does. 2. He should not give an opportunity in these worlds to his hateful rival. He should exclude him with his mind. 3. That same is referred to in a ṛc. : "Speech is four measured quarters; Brāhmans who are wise know these; three, deposited in secret, do not stir; one quarter of speech men speak." 4. Now these 'three [quarters] deposited in secret which

6. <sup>1</sup> vā 'yam, <sup>2</sup> A.B. tad; C. ta. <sup>3</sup> C. syāi. <sup>4</sup> C. atho. <sup>5</sup> C. om. <sup>6</sup> vāca (J) ulukyo A.C.; ulukyo B. <sup>7</sup> B. yat. <sup>8</sup> B. paroṇ-. <sup>9</sup> A. anvilay-  
<sup>10</sup> -ta; A. prāpīp-. <sup>11</sup> -yata.

7. <sup>1</sup> B. -tāni. <sup>2</sup> A. no; C. om. <sup>3</sup> C. gayanti. <sup>4</sup> C. -tāni. <sup>5</sup> C. om.

eva te lokāḥ. 1. turīyaṁ vāco manusyā vadantī<sup>ti</sup>. caturbhāgo ha vāi turīyaṁ vācaḥ. sarvayā 'sya vācā sarvāir ebhir lokāis sarvenā<sup>1</sup> 'sya kṛtam bhavati ya evaṁ veda. 6. sa yathā 'gmānam ākhaṇam ṛtvā<sup>2</sup> loṣṭho<sup>3</sup> vidhvāṁsata evam<sup>4</sup> eva sa vidhvāṁsate<sup>5</sup> ya evaṁ vidvāṁsum upavadati. 7.

prathame 'nuvāke saptamaḥ khaṇḍaḥ. prathamo 'nuvākas samāptaḥ.

I. 8. 1. prajāpatiḥ vā idam trayena vedenā 'jayad yad asye 'dam jitam tat. 2. sa āikṣate 'ttham ced vā anye devā anena vedenā<sup>1</sup> yakṣyanta imān vāva te jitiṁ jeṣyanti ye 'yam mama. 3. hante 'mam trayam vedam<sup>2</sup> pīlayānī<sup>ti</sup>. 4. sa imam trayam vedam apīlayat. tasya pīlayann ekam eva 'ksaram nā 'caknot<sup>3</sup> pīlayitum om iti yad etat. 5. eṣa u ha vāva sarasaḥ. sarasā ha vā evamvidas trayi vidyā bhavati. 6. sa imam rasam pīlayitvā 'panīdhāyo<sup>4</sup> 'rdhvo 'dravat. 7. tam dravantam<sup>5</sup> catvāro devānām anvapacyann indraḥ candro rudras samudraḥ. tasmād ete preṣṭhā devānām. ete<sup>6</sup> hy<sup>7</sup> enam<sup>8</sup> anvapacyan. 8. sa yo 'yam rusa āsit tad eva tapo 'bhavat. 9. ta imam rasam devā anvāikṣanta.<sup>9</sup> te 'bhyapacyant<sup>10</sup> sa<sup>10</sup> tapo vā abhūd<sup>11</sup> iti. 10. imam u vāi

do not stir,' they are these worlds. 5. 'One quarter of speech men speak.' A fourth part indeed is this quarter of speech. Of him who knows thus it (?) is done by all speech, by all these worlds, by the all. 6. As a clod of earth colliding<sup>1</sup> with a stone as target breaks to pieces, even so he breaks to pieces who speaks ill of one knowing thus.

I. 8. 1-2 = I. 1. 1-2. 3. Come now, I will press this threefold knowledge (Veda). 4. He pressed this threefold knowledge (Veda). Pressing, he could not press one syllable of it, viz. om. 5. And that, indeed, is full of sap. Full of sap is the threefold knowledge of him who knows thus. 6. He, having pressed this sap, putting it aside, ran upward. 7. Him running four of the gods looked after, Indra, Candra, Rudra, Samudra. Therefore these are the best of the gods. For they looked after him. 8. What this sap was, that became penance (tapas). 9. These gods looked after this sap. They became aware: "Verily this [sap] hath become penance." 10. They, feeling this threefold knowledge (Veda) all over, found in it that same unpressed syllable, viz. om. 11. And that, indeed, is full of sap. They mixed it

7. <sup>1</sup> C. kṛtvā. <sup>2</sup> loṣṭho. <sup>3</sup> A.C. om. evam . . . . vidhvāṁsate. <sup>4</sup> B. adds (i. 60. 7<sup>b</sup>-8) sa eṣo . . . . upavadati.

8. <sup>1</sup> A. -ne. <sup>2</sup> A. -dā; B. -da. <sup>3</sup> A.B. -kno. <sup>4</sup> dravam. <sup>5</sup> B. hy etc. <sup>6</sup> A. om. <sup>7</sup> A. senam. <sup>8</sup> -an; B. -āich. <sup>9</sup> tebhyahpa. <sup>10</sup> C. -gyāṁs ta.

*trayaṁ vedam marimṛṣitvā tasminn etad evā 'kṣaram apīḷitam'*  
*avindann om iti yad etat. 11. eṣa u ha vāva'' sarasaḥ. tenāi*  
*'nam prāyuvan.' yathā madhunā lājān prayuyād'' evam. 12. te*  
*'bhyatapyanta. tesāṁ tapyamānānām āpyāyata vedāḥ. te 'nena'*  
*ca tapasā'' pīnena ca vedena tām u eva jītim ajayan'' yām pra-*  
*jāpatir ajayat.' ta ete sarva eva prajāpatimātrā ayāsm'' ayaśm''*  
*iti. 13. tasmāt tapyamānasya bhūyasī kīrtir bhavati bhūyo*  
*yacāḥ. sa ya etad evaṁ vedāi 'vam evā'' pīnena vedena yajate.'*  
*yado yājayaty evam evā'' pīnena'' vedena'' yājayati. 14. tasya*  
*hāi 'tasya nāi 'va kū canā'' rtir asti'' ya evaṁ veda. sa ya evāi*  
*'nam upavadati'' sa ārtim ṛchati.' 8.*

*dvitiye 'nuvāke prathamāḥ khaṇḍaḥ:*

I. 9. 1. *tad āhur yad ovā' ovā' iti gīyate kvā 'tra rg' bhavati*  
*kva sāme 'ti. 2. om iti vāi sāma vāg ity ṛk. om iti mano vāg*  
*iti vāk. om iti prāṇo vāg ity eva vāk. om itī 'ndro vāg iti sarve*  
*devāḥ. tad etad indram eva sarve devā anuyanti. 3. om ity*  
*etad evā 'kṣaram. etena vāi sarvasve parasye 'ndram vṛjīta.'*  
*etena ha vāi tad bako dūlbhya ājakecinām' indram vavarja.'*

with that, just so as one might mix beans with honey. 12. They brooded over [it] (did penance). Of them brooding over [it] knowledge (the Veda) was filled up. And by means of this heat (penance) and the filled up Veda they conquered that conquest which Prajāpati [had] conquered. All these are just commensurate with Prajāpati, [of whom one may doubt:] "Is it this one? Is it this one?" 13. Therefore greater becomes the renown, greater the glory of one who does penance. He who knows this thus sacrifices for himself by means of the filled-up Veda; and when he sacrifices for anyone else he thus sacrifices for him by means of the filled-up Veda. 14. For him who knows thus there is no misfortune at all. He who speaks ill of him, he meets with misfortune.

I. 9. 1. This they say: "If one sings *ovā ovā*, what becomes of the *ṛc*, what of the *sāman*?" 2. *Om* is the *sāman*, speech is the *ṛc*; *om* is the mind, speech is speech; *om* is breath, speech is just speech; *om* is Indra, speech is all the gods. Thus all the gods go after Indra. 3. *Om* is this syllable; by it at a simultaneous soma-sacrifice one would force Indra away from his rival.

8. <sup>11</sup>C. *pīḷitam*; B. *-tā*. <sup>12</sup>C. *vā*. <sup>13</sup>*prāy*. <sup>14</sup>*-yayād*. <sup>15</sup>C. *tena*; B. *te ena*; A. *te nāina*. <sup>16</sup>C. *-yat*. <sup>17</sup>A.B. *-yan*. <sup>18</sup>*āpyām*. <sup>19</sup>C. *om. yajate yado . . . . vedena*. <sup>20</sup>A.B. *eva āpi*. <sup>21</sup>A. *ast*. <sup>22</sup>A. *upadati*; C. *uvadati*. <sup>23</sup>A. *acheati*; B.C. *ur*.

9. <sup>1</sup>B. *evā*. <sup>2</sup>A. *ovāta* (= *ovās* ?). <sup>3</sup>*rg*. <sup>4</sup>*avraj*. <sup>5</sup>A.B. *-gin*; C. *-gin*. <sup>6</sup>*vavarja*.





*om ity etenāi 'vā' nindya.* 1. *tāny etāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatrām sāma brahmā u gāyatrī. tad u brahmā 'bhisampadyate. aṣṭācaphāḥ paçavas teno paçavyam.* 2. *tasyāi 'tāni nāmāni 'ndrah karmā 'kṣitir' amṛtaṁ vyomānto vācaḥ. bahur' bhūyas sarvaṁ sarvasmād uttaram jyotiḥ. itaṁ satyaṁ vijñānam*<sup>10</sup> *vivācanam aprativācyam.*<sup>11</sup> *pūrvam sarvaṁ sarvā vāk. sarvaṁ idam api dhenuḥ pinvate parāḡ arvāk.* 9.

*dvitīye 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 10. 1. *sā' pṛthaksalilāṁ kāmādughāksiti prānasamhitāṁ caksuḥcrotraṁ*<sup>2</sup> *vākprabhūtam manasā vyāptam hṛdayāgram' brāhmaṇabhaktam*<sup>3</sup> *annaçubham varṣapavitram gobhagam pṛthivyuparam tapastanu varuṇapariyatanam*<sup>4</sup> *indragreṣṭham sahasrākṣaram ayutadhāram amṛtaṁ duhānā*<sup>5</sup> *sarvān imān lokān abhivikṣarātī 'ti.* 2. *tad etat satyaṁ akṣaram yud om iti. tuṣminn āpaḥ pratiṣṭhitā apsu*<sup>6</sup> *pṛthivī pṛthivyām ime lokāḥ.* 3. *yathā sūcyā palāçāni samīrṇāni syur evam etenā 'kṣareṇe 'me lokāḥ samīrṇāḥ.* 4. *tad idam imān' atividhya daçadhā*

Truly by means of it Baka Dālbya forced Indra away from the Ājakeçins ; just by means of this *om* he led [him] to himself. 4 = I. 1. 8. 6. These are its names : Indra, action, imperishableness, the immortal, end of the firmament of speech (?); the manifold, the numerous, the all, the light higher than the all ; righteousness, truth, distinction, decision which is not to be contradicted ; the ancient all, all speech. This all also, [like] a cow, fattens thitherward, hitherward.

I. 10. 1. She that milks immortality possessing individual oceans (?), possessing wish-granting imperishableness, connected with breath, possessing sight and hearing, superior by speech, permeated by the mind, having the heart as its point, apportioned to the Brāhmans, pleasant through food, having the rain as means of purification (?), cow-protecting, higher than the earth, having penance as a body, having Varuṇa as an enclosure, having Indra as leader, possessing a thousand syllables, possessing ten thousand streams, flows in all directions unto all these worlds. 2. *Om* is this same true syllable. In it the waters are firmly set, in the waters the earth, in the earth these worlds. 3. As leaves might be stuck together with a pin, so these worlds are stuck together by this syllable. 4. That same having pierced them flows tenfold, hun-

9. 'va nindya. 'i; C. 'kṣitī. 'hir. <sup>10</sup> vijñāna. <sup>11</sup> C. -aḥ.  
10. 'śd. 'kṣuḥcrotr-. 'dayogr-. A. bhraktram; B. bhratram; C. bhrtram. 'paryyat-. 'aḥ. C. om. iti. A.B. -psuḥ. A.B. am; C. leaves space between idam and daçadhā.



*kṣarati śatadhā sahasradhā 'yutadhā prayutadhā [niyutadhā]  
 'rbudadhā nyarbudadhā<sup>10</sup> nikharvadhā<sup>11</sup> padmam akṣitir vyo-  
 māntaḥ. 6. yathāu 'gho viśyandamānaḥ<sup>12</sup> paraḥ-parovariyān  
 bhavaty evam evāi 'tad akṣaram paraḥ-parovariyo<sup>13</sup> bhavati.  
 8. te hāi 'te<sup>14</sup> lokā ūrdhvā eva grītaḥ. ima evam trayodaśamāsāḥ.  
 7. sa ya evam vidvān udgāyati sa evam evāi 'tān lokān ativahati.  
 om ity etenā 'kṣarenā 'num ādityam mukha ādhatte. eṣa ha vā  
 etad akṣaram. 9. tasya<sup>15</sup> sarvam āptam bhavati sarvam jītaṁ  
 na hā 'sya kaś cana<sup>16</sup> kāmō 'nāpto bhavati ya evam veda. 9.  
 tad dha prthur vāinyo<sup>17</sup> divyān vrātyān papraccha*

*sthūnām divastambhanīm sūryam āhur*

*antarikṣe sūryaḥ prthivīpratisthaḥ :*

*apsu bhūmīḥ<sup>18</sup> śiśyire<sup>19</sup> bhūribhārāḥ*

*kim svin mahīr adhitisthanty āpa*

*iti. 10. te ha pratyācus*

*sthūnām eva divastambhanīm sūryam āhur*

*antarikṣe sūryaḥ prthivīpratisthaḥ :*

*apsu bhūmīḥ<sup>18</sup> śiśyire<sup>19</sup> bhūribhārāḥ*

*satyam<sup>20</sup> mahīr adhitisthanty<sup>21</sup> āpa*

*iti. 11. om ity etad evā 'kṣaram satyam. tad etad āpo 'dhitisthanti. 10.*

*dvitiye 'nuvāke tṛtīyaḥ khaṇḍaḥ. dvitiyo 'nuvākas samāptaḥ.*

dredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, hundred billionfold, thousand billionfold. 6. As a flood flowing in different directions [proceeding] farther and farther becomes broader, even so this syllable [proceeding] farther and farther becomes broader. 8. These same worlds are lying [piled] upward [one above the other]. They thus are of thirteen months. 7. He who knowing thus sings the *udgītha*, he carries [the sacrificer] beyond these worlds. By means of this syllable *om* he places yonder sun in his mouth. Verily it (the sun) is this syllable. 9. Whoso knows thus, by him all is obtained, all conquered, of him no desire whatsoever is unfulfilled. 9. Now Pṛthu Vāinya asked the divine mendicants: "They call the sun (*sūrya*) a sky-supporting post; in the atmosphere is the sun having the earth as a support; in the waters the much-bearing earths lie; on what, pray, do the great waters rest?" 10. They answered: "They do call the sun a sky-supporting post; in the atmosphere is the sun having the earth as a support; in the waters the much-bearing earths lie; on truth the great waters rest." 11. This syllable *om* is truth. Thereon, then, the waters rest.

10. <sup>10</sup> A.B. *nirbu-*. <sup>11</sup> A.B. *nikharvāca*; C. *nikharvaddca*. <sup>12</sup> C. *-nān*.

<sup>13</sup> C. *om. paraḥ-paro*. <sup>14</sup> *taḥ*. <sup>15</sup> A.B. *tasi*. <sup>16</sup> A. *kaṇva*. <sup>17</sup> A. *vāi*.

<sup>18</sup> *mīp*. <sup>19</sup> *śiśyire*. <sup>20</sup> A. *athit*.

I. 11. 1. *prajāpatiḥ prajā asṛjata. tā enaṁ bṛṣṭā annakāṣṇīr abhītas samantam paryaviṣan.* 2. *tā abravīt kiṁkāmāś sthe 'ti. annādyakāmā ity abruvan.* 3. *so 'bravīd ekaṁ vāi' vedam annādyam asṛkṣi sāmāś' 'va. tad vaḥ prayacchāni' 'ti. tan naḥ prayacche' 'ty abruvan.* 4. *so 'bravīd imān vāi paṇḍin bhūyistham upajīvāmaḥ. ebhyaḥ prathamam pradāsyāmi' 'ti.* 5. *tebhyo hiṅkāram prāyacchat. tasmāt paṇḍavo hiṅkarikrato' vijijñāsamānā iva caranti.* 6. *prastāvam manusyebhyaḥ. tas mād u te stuvatu ive' 'dam me bhaviṣyaty ado me bhaviṣyati' 'ti.* 7. *ādiṁ vayobhyaḥ. tasmāt tāny ādadānāny upāpapātām iva curanti.* 8. *udyūtham devebhyo 'mṛtam. tasmāt te 'mṛtāḥ.* 9. *pratihāram āraṇyebhyaḥ paṇubhyaḥ. tasmāt te pratihṛtāś tantasyamānā' iva caranti.* 11.

*tṛtiye 'nuvāke prathamāḥ khaṇḍaḥ.*

I. 12. 1. *upadravam gandharvāpsarobhyaḥ'. tasmāt ta upa-dravam gṛhṇanta iva curanti.* 2. *nidhanam pitrbhyaḥ. tasmād u te nidhanasamsthāḥ.* 3. *tad yad ebhyas tat sāma prāyacchat etam evāi' 'bhyas tad ādityam prāyacchat.* 4. *sa yad anudītas sa hiṅkāro 'rdhodituh' prastāva śaṁgavam ādir' mād-*

I. 11. 1. Prajāpati created creatures. They being created beleaguered him completely on all sides, yearning for food (?). 2. He said to them : "What is your desire ?" "We are desirous of food-eating," they said. 3. He said : "Truly, one Veda have I created for food-eating, viz. the *sāman* ; that I will furnish to you." They said : "Furnish that to us." 4. He said : "We live mostly on these domestic animals. To them I will give first." 5. He gave them the *hiṅkāra*. Therefore domestic animals go about continually uttering *him*, desirous of knowing [each other], as it were. 6. The *prastāva* [he gave] to men. And therefore they praise themselves ( $\sqrt{stu}$ ), as it were, [saying] : "This will be mine, that will be mine." 7. The *ādi* [he gave] to the birds. Therefore they move about taking themselves ( $\sqrt{dā} + ā$ ), flying up and down, as it were. 8. The *udyūtha* [he gave] to the gods, being immortal. Therefore they are immortal. 9. The *pratihāra* [he gave] to the beasts of the forest. Therefore they, being kept back, move shaking (?) as it were.

I. 12. 1. The *upadrava* [he gave] to the Gandharvas and Apsarases. Therefore they move taking hold as it were of the *upadrava* (?). 2. The *nidhana* [he gave] to the Fathers. And therefore they are resting on the *nidhana*. 3. In that he gave them this *sāman*, thereby he gave them this gun. 4. When it is

11. 1. *vā.* 2. *C. sām.* 3. *prya.* 4. *-krto.* 5. *B.C. stuvateva.* 6. *pratihatāś.* 7. *A.B. tātṛ(?)yamānā ; C. tātāsyamānā.* 8. *C. āpsarebh.* 9. *C. arthodit.* 10. *ādityaḥ.*

yandina udgītho 'parāhnaḥ pratihāro yad upāstamayam lohī-  
tāyati sa upadravo 'stamīta eva nidhanam. 1. sa eṣa sarvāir  
lokāis samaḥ. tad yad eṣa sarvāir lokāis samas tasmād eṣa eva  
sāma. sa ha vāi sāmavit sa sāma veda' ya evaṁ veda. 2. te  
'bruvan dūre vā idam asmat. tatre 'dam kuru yatro 'pajīvāme  
'ti.' 7. tad ṛtūn abhyatyanayat. sa vasantam eva hiṅkāram  
akarod' grīṣmam prastāvam varṣam udgītham śaradam' pra-  
tiḥāram hemantam nidhanam. māsūrdhamāsāv eva saptaṁāv  
akarot. 8. te 'bruvan nedīyo nvāvai 'tarhi. tatrāi 'va kuru  
yatro 'pajīvāme 'ti.' 9. tat parjanyaṁ abhyatyanayat. sa pu-  
rovātam eva hiṅkāram akarot. 12.

ṭṛtīye 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 13. 1. jīmūtān prastāvaṁ' stanayitnum udgītham vidyu-  
tam pratihāram vṛṣṭim' nidhanam. yad vṛṣṭāt prajāḥ cāu  
'śadhayaḥ ca jāyante te saptamyāv' akarot. 2. te 'bruvan  
nedīyo nvāvai 'tarhi. tatrāi 'va kuru yatro 'pajīvāme 'ti.' 3.  
tad yajñam abhyatyanayat. sa yajñasy eva hiṅkāram akarod  
ṛcaḥ prastāvaṁ sāmāny udgītham stomam pratihāram chando

not yet risen it is the *hiṅkāra*; when half risen it is the *pra-  
stāva*; at the time when the cows are driven together it is the  
*ādi*; noon is the *udgītha*; the afternoon is the *pratihāra*; when  
it turns red toward sunset it is the *upadrava*; having gone to set-  
ting it is the *nidhana*. 1. This (sun) is the same (*sama*) with all the  
worlds, therefore it is the *sāman*. Truly he is *sāman*-knowing,  
he knows the *sāman*, who knows thus. 2. They said: "Verily,  
this is far away from us; make it there where we may live on  
[it]." 7. Then he transferred it to the seasons. He made the  
spring the *hiṅkāra*, the summer the *prastāva*, the rainy season the  
*udgītha*, the fall the *pratihāra*, the winter the *nidhana*. Both  
months and half-months he made as sixth and seventh. 8. They  
said: "Verily, it is nearer now; [but] make it there where we  
may live on [it]." 9. Then he transferred it to Parjanya. He  
made the preceding wind the *hiṅkāra*,—

I. 13. 1. The thunder-clouds the *prastāva*, the thunder the  
*udgītha*, the lightning the *pratihāra*, the rain the *nidhana*;  
what creatures and herbs are born from rain, those he made as  
sixth and seventh. 2. They said: "Verily, it is nearer now, [but]  
make it there where we may live on [it]." 3. Then he transferred  
it to the sacrifice. He made the *yajuses* the *hiṅkāra*, the *ṛc*'s the  
*prastāva*, the *sāmans* the *udgītha*, the *stoma* the *pratihāra*, the

12. 'C. repeats sa sāma veda. 'ma itī. 'kar-. 'prastāvah. varṣa  
udgīthah; B.C. śarat pratihārah; A. om. śaradam pratihāram.

13. 'A. prastātrāi 'vam. 'tir. 'A. sapatam-. 'ma itī.

*nidhanam. svāhākāraṇaśaṅkārāv eva saptamān akaroḥ. 4. te 'bruvan nedīyo nvāvāi 'tarhi. tatrat 'va kuru yatro 'paśivāme 'ti. 5. tat puruṣam abhyatyāyāt. 'sa mana eva hiṅkāraṇa akaroḥ vācam prastāvam prānam udgītham caksuḥ pratihāraṇa pro-truṇa nidhanam. retas cāi 'va prajān ca saptamān akaroḥ. 6. te 'bruvann atra vā enat tad akur yatro 'paśivisyāma iti. 7. sa vidyād aham eva sāmā 'smi mayy etā devatā iti. 13.*

*trītye 'nuvāke trītyaḥ khaṇḍaḥ.*

I. 14. 1. *na ha dūredevatas' syūt. yāvad dha vā ātmanā devān upāste tāvad asmāi devā bhavanti. 2. atha ya etad evaṁ vedā 'ham eva sāmā 'smi mayy etās sarvā' devatā ity evaṁ' hū 'sminn etās sarvā devatā bhavanti. 3. tad etad devagrut sāmā. sarvā ha vāi devatāḥ gṛhvanti evaṁvidam puṇyāya sādhave. tā enam puṇyam eva sādhu kārayanti. 4. sa ha smā "ha śucittāḥ ṣāilano" yo yajñakāmo mām eva sa vṛṇtām. tata evāi 'naṁ yajña upanaṁsyati. evaṁvidam hy udgāyantam sarvā devatā anusamītrpyanti. tā asmāi trptās tathā karisyanti yathāi 'naṁ yajña upanaṁsyati' ti. 14.*

*trītye 'nuvāke caturthaḥ khaṇḍaḥ. trītyo 'nuvākas samāptaḥ.*

*chandas the nidhana; the exclamations svāhā and vaśat he made as sixth and seventh. 4. They said: "Verily, it is nearer now, [but] make it there where we may live on [it]." 5. He transferred it to man. He made the mind the hiṅkāra, speech the prastāva, breath the udgītha, sight the pratihāra, hearing the nidhana; seed and offspring he made as sixth and seventh. 6. They said: "Now thou hast made it here, where we shall live on [it]." 7. He should know: "I am the sāmān, in me are these divinities."*

I. 14. 1. He should not be one having the divinities far away. \*Truly to what extent he worships the gods with the self, to that extent the gods exist for him. 2. And who knows this thus: "I am the sāmān, in me are all these divinities," truly thus in him all these divinities exist. 3. That is the devagrut sāmān; for all the divinities give ear to one knowing thus for what is pure, for what is good. They make him do what is pure, what is good. 4. Now Śucitta Ṣāilana used to say: "Whoso wisheth to sacrifice, let him choose me; then the sacrifice will become his. For with one who knowing thus singeth the udgītha all the divinities are pleased together. They being pleased will so act for him that the sacrifice shall become his."

13. 'A. abhyatyāyan.

14. 'A. B. devatā. 'A. om. 'B. esma. 'A. devagrūt; B. devagrūt; C. devagrūt. 'B. -naṁ.

I. 15. 1. *devā vāi svargaṁ lokam āipsan. tam na sayānā nā* "sinā' na tiṣṭhanto' na dhāvanto nāi' va kena cana karmaṇā" *pnuvan.* 2. *te devāḥ prajāpatiṁ upādhāvan' svargaṁ vāi lokam āipsiṣma. tam na sayānā nā* "sinā' na tiṣṭhanto na dhāvanto nāi' va kena cana karmaṇā" *pāma. tathā no 'nuṣādhi yathā svargaṁ lokam āpnuyāme' ti.* 3. *tān abravīt sāmṇā 'nṛcena svargaṁ lokam prayāte' ti. te sāmṇā 'nṛcena svargaṁ lokam prāyan.* 4. *pra vā ime sāmṇā 'gur iti. tasmāt prasāma tasmād u prasāmy annam attī.* 5. *devā vāi svargaṁ lokam āyan.* 6. *ta etāny ṛkpadāni ṣarirāṇi dhūnvanta āyan. te' svargaṁ lokam ajayan.* 10. 6. *tāny ā divaḥ prakirṇāny aṣeran. athe 'māni prajāpatir ṛkpadāni ṣarirāṇi saṁcityā 'bhyarcat. yad* 10 *abhyarcat tā* 11 *eva reo 'bhavan.* 15.

caturthe 'nuvāke prathamāḥ khaṇḍaḥ.

I. 16. 1. *sūi 'va rg abhavad iyaṁ eva grīh. ato devū abhavan.* 2. *athāi 'śām imām asurāḥ' griyaṁ avindanta. tad evā* "suram

I. 15. 1. The gods desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever did they obtain it. 2. These gods ran unto Prajāpati [saying]; "We have desired to obtain the heavenly world. Neither lying nor sitting nor standing nor running nor by any [other] action whatsoever have we obtained it. Instruct us so that we may obtain the heavenly world." 3. He said to them: "Approach the heavenly world by means of a *ṛc*-less *sāman*." They approached the heavenly world by means of a *ṛc*-less *sāman*. 4. "Truly, these have gone forth (*pra*) by means of the *sāman*." Hence [the word] *prasāma*, and hence one eats food imperfectly (? *prasāmi*). 5. Verily, the gods went to the heavenly world. They kept shaking off their bodies, the *ṛc*-parts. They conquered the heavenly world. 6. These [bodies] lay strewn up to the sky. Then Prajāpati, collecting these bodies, the *ṛc*-parts, honored (*√ṛc*) them. Because he honored them, they became *ṛc*'s.

I. 16. 1. That one became the *ṛc*, this one [became] fortune. Thence the gods prevailed. 2. Now the Asuras acquired for

15. 1 A. "ṣin-. 2 A. -ntyō. 3 A. upāya-. 4 C. prayāme. 5 A. prayāte; B. pradhāme; C. prayāme. 6 lokahmaprāyāt. 7 After this there is confusion and repetition in the MSS. Before 5, all insert: *ta etāny ṛkpadāni ṣarirāṇi dhūnvanta āyan* (A. *rtihayan*). *te svargaṁ lokam ajayan* (A. -at). *athe 'māni prajāpatir . . . tā eva reo 'bhavan*. 8 A. yat. 9 MSS. om. *te svargaṁ . . . ajayan*; inserted here from repetition above 7. 10 C. om. *yad . . .* 11 A.B. om. *tā eva . . .*

16. 1 B. *ds-*

abhavat. 3. *te' devā' abruvan yā vāi naç çrīr abhād avi-*  
*danta' tām asurāḥ. katham nṛ eṣām imān griyam punar eva'*  
*jayeme 'ti.* 4. *te 'bruvann ṛcy eva sāma gāyāme 'ti. te punaḥ*  
*pratyādrutya' rci sāmā 'gāyan. tenā 'smāl lokād asurān anu-*  
*danta.* 5. *tad vāi mādhyandine ca savane tṛtīyasavane' ca na*  
*rco 'parādho' 'sti. sa yat te rci' gāyati tenā 'smāl lokād dvi-*  
*śantam bhrūtṛvyaṁ nudate. atha yad amṛte' devatāsu prātas-*  
*savanam gāyati tena svargaṁ lokam eti.* 6. *prajāpatir vāi*  
*sāmne 'mām jītin ajayad yā 'sye 'yaṁ jītis tām.' sa svargaṁ*  
*lokam ārohat.* 7. *te devāḥ prajāpatim upetyā 'bruvann as-*  
*mabhyam apī 'daṁ sāma prayacche 'ti. tathe 'ti. tad ebhyas*  
*sāma prāyacchat.* 8. *tad enān idam sāma svargaṁ lokam nā*  
*'kāmayata' voḍhum.* 9. *te devāḥ prajāpatim upetyā 'bruvan*  
*yad vāi nas sāma prādū idam vāi nas tat svargaṁ lokam na*  
*kāmayate' voḍhum iti.* 10. *tad vāi pāpmanū samśrjate 'ti. ko*  
*'sya pāpme 'ti. ṛg iti. tad ṛcā samasrjan.* 11. *tad idam prajā-*  
*pater garhayamānam atisthad idam vāi nā tat pāpmanū sam-*  
*asrākṣur' iti. so 'bravūd yas tvāi 'tena vyāvartayād vy eva sa*

themselves this fortune of theirs. Thereupon the cause of the Asuras prevailed. 3. These gods said : "Truly, what hath been our fortune, that the Asuras have acquired for themselves. How then may we win back this fortune of theirs?" 4. They said : "Let us sing the *sāman* in the *ṛc*." They in turn, running up toward [the Asuras], sang the *sāman* in the *ṛc*. Thereby they pushed the Asuras from this world. 5. Thus indeed at the noon-libation and at the evening-libation there is no offense from the *ṛc*. He who sings these two [libations] in the *ṛc* thereby pushes his hostile rival away from this world. Moreover, in that he sings the [chant of the] morning-libation in immortality, in the divinities, thereby he goes to the heavenly world. 6. Verily by means of the *sāman* Prajāpati conquered this conquest, viz. what conquest there is of him. He ascended to the heavenly world. 7. These gods coming unto Prajāpati said : "Furnish this *sāman* to us also." [Saying] "Yes," he furnished this *sāman* to them. 8. This same *sāman* did not wish to carry them to the heavenly world. 9. These gods coming unto Prajāpati said : "Verily, that *sāman* which thou hast given to us, that does not wish to carry us to the heavenly world." 10. "Mix it with evil." "What is its evil?" "The *ṛc*." They mixed it with the *ṛc*. 11. That same [*sāman*] stood upbraiding Prajāpati : "Verily, they thus have mixed me with evil." He (P.) said : "Whoso shall separate thee

16. 'A. B. tad. 'A. B. evā. 'vīdanta. 'A. ava. 'B. -drucyatya. 'trīt-. 'A. 'parādho. 'rci. 10 anṛte. 11 C. tam. 12 C. ar-. 13 A. B. na kāmayate; C. na kāmayate. 14 A. kāmay; B. sāmāy. 15 samśr-.

*pāpmanā vartātā iti. 12. sa ya etad ṛcā prātassavane vyāvartayati vy evaṁ*" *sa pāpmanā vartate. 16.*

*caturthe 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 17. 1. *tad āhur yad ovā ovā iti gīyate kvā 'tra rg bhavati kva sāme 'ti. 2. prastuvann evā 'ṣṭābhīṛ akṣarāḥ prastāuti. aṣṭākṣarā gāyatrī. akṣaram-akṣaram tryakṣaram. tac caturvīṅṣatis sampadyante. caturvīṅṣatyakṣarā gāyatrī. 3. tām etām prastāvena' rcam āptvā yā ṛrīr yā 'pacitir yas svargo' loko yad yaḥ yad annādyam tāny āgāyamāna āste. 17.*

*caturthe 'nuvāke tṛtīyaḥ khaṇḍaḥ.*

I. 18. 1. *prajāpatir devān asṛjata. tān' mṛtyuḥ pāpmā 'nva-sṛjyata. 2. te devā prajāpatim upetyā 'bruvan kasmā' u no 'sṛṣṭhā' mṛtyum cen naḥ pāpmānam anvavasrakṣyann' āsithe 'ti. 3. tūn abravīc chandānsi sambharata. tāni yathāyatanam praviṣata' tato mṛtyunā pāpmanā vyāvartasyathe' 'ti. 4. vasavo gāyatrīm samabharan. tūn te prāviṣan. tūn sū 'cchādayat. 5. rudrās triṣṭubham samabharan. tūn te prāviṣan. tūn sū 'cchādayat. 6. ādityā jagatīm samabharan. tūn te prāviṣan. tūn sū*

from this [evil], he shall separate himself from evil." 12. He who at the morning-libation separates it from the ṛc, he thus separates himself from evil.

I. 17. 1. This they say : "If there be sung *ovā ovā*, what becomes of the ṛc, what of the *sāman*." 2. When he sings the *prastāva*, he sings the *prastāva* with eight syllables. Of eight syllables is the *gāyatrī*; each syllable is a triple syllable. Thus they amount to twenty-four. The *gāyatrī* has twenty-four syllables. 3. Having obtained this same ṛc by means of the *prastāva*, he sits singing into his possession what fortune [there is], what reverence, what heavenly world, what glory, what food-eating.

I. 18. 1. Prajāpati created the gods. After them death, evil was created. 2. These gods coming unto Prajāpati said : "Why, pray, hast thou created us, if thou wast going to create death, evil, after us?" 3. He said to them : "Bring together the metres; enter these each one at his proper place, then you will be separated from death, evil. 4. The Vasus brought the *gāyatrī* together. They entered it. It concealed them. 5. The Rudras brought the *triṣṭubh* together. They entered it. It concealed

16. <sup>16</sup> A. *eva*.

17. <sup>1</sup> A. *prastāveprastāvena*. <sup>2</sup> A. *-rga*.

18. <sup>1</sup> A. B. *tā*; C. *tāḥ*. <sup>2</sup> *kasmā*. <sup>3</sup> C. *-ṣṭā*. <sup>4</sup> *-sṛkṣann*. <sup>5</sup> *-ṣan*. <sup>6</sup> A. B. *-vaksy*; C. *-vatsy*. <sup>7</sup> A. *cchād*.

'cchādayat. 7. viṣve devā anuṣṭubham samadhāran. tān te prā-  
viṣan. tām sū 'cchādayat. 8. tām asyām ṛcy asvarāyām' mṛtyur  
nirajānād yathā mānāu mānisūtram paripaṣyed<sup>a</sup> evam. 9. te  
svaram prāviṣan. tām svare sato na<sup>b</sup> nirajānāt. svarasya tu  
ghoṣeṇā 'nvāit. 10. ta om ity etad evā 'kṣaram samārohan. etad  
evā 'kṣaram trayī vidyā. yad ado<sup>10</sup> 'mṛtaṁ tapati tat prapadya<sup>11</sup>  
tato mṛtyunā pāpmanā vyāvartanta. 11. evam evāi 'vaṁ vidvān  
om ity etad evā 'kṣaram samāruhya yad ado<sup>12</sup> 'mṛtaṁ tapati tat  
prapadya tato mṛtyunā pāpmanā vyāvartate 'tho yasyāi 'vaṁ  
vidvān udgāyati. 18.

caturthe 'nuvāke caturthaḥ khaṇḍaḥ. caturtho 'nuvākas samāptaḥ.

I. 19. 1. athāi 'tad ekaviṁṣaṁ sāma. 2. tasya trayy<sup>1</sup> eva  
vidyā hiṅkāraḥ. agnir vāyur<sup>2</sup> asūv āditya eṣa prastāvaḥ. ima  
eva lokā ādih. teṣu<sup>3</sup> hī 'daṁ lokesu sarvam āhitam. ṣṛaddhā  
yajño<sup>4</sup> dukṣiṇā eṣa udgīthaḥ. diṣo 'vāntaradiṣa ākāṣa eṣa pra-  
tiḥāraḥ. āpaḥ praṇi oṣadhaya eṣa upadravaḥ. candramā nakṣa-  
trāṇi pitara etan nidhanam. 3. tad etad ekaviṁṣaṁ sāma. sa  
ya evam etad ekaviṁṣaṁ sāma vedāi 'tena hā 'sya sarveṇo 'dgi-

them. 6. The Ādityas brought the jagatī together. They entered  
it. It concealed them. 7. All the gods brought the anuṣṭubh  
together. They entered it. It concealed them. 8. Death be-  
came aware of them in this tone-(tune)-less ṛc, just as one  
might discover the jewel-string within a jewel. 9. They entered  
tone. Them, being in tone, he did not become aware of. But  
he went after them by the noise of tone. 10. They climbed to-  
gether upon that syllable om. That same syllable is the three-  
fold knowledge (Veda). Resorting unto that immortality which  
burns yonder, they then separated themselves from death, evil.  
11. Even so one knowing thus, climbing upon that syllable om,  
resorting unto that immortality which burns yonder, then  
separates himself from death, evil, and likewise he for whom  
one knowing thus sings the udgītha.

I. 19. 1. Now this is the twenty-onefold sāman. 2. Of it the  
threefold knowledge is the hiṅkāra; Agni, Vāyu, yonder sun,  
those are the prastāva; these worlds the ādi—for this all is  
placed ( $\sqrt{dhā} + ā$ ) in these worlds; faith, sacrifice, sacrificial  
gifts, those are the udgītha; the quarters, the intermediate  
quarters, space, those are the pratiḥāra; the waters, creatures,  
herbs, those are the upadrava; the moon, the asterisms, the  
Fathers, those are the nidhana. 3. This is the twenty-onefold  
sāman. He who thus knows this twenty-onefold sāman, of him

18. <sup>1</sup>A.B. -yām. <sup>2</sup>A.B. -yāid. <sup>3</sup>A.C. om. <sup>10</sup>C. o. <sup>11</sup>A. -ped-. <sup>12</sup>A.B.  
edo; C. o.

19. <sup>1</sup>A. trāi. <sup>2</sup>B. vādyur. <sup>3</sup>yeṣu. <sup>4</sup>C. -jñā.



*tam bhavaty etasmād v eva' sarvasmād āvr̥c̥cyate' ya evaṁ vid-  
vāṁsam upavadati. 19.*

*pañcama 'nuvākas samāptah.*

I. 20. 1. *idam eve 'dam agre 'ntarikṣam' āsit. tad v evā 'py  
etarhi. 2. tad yad etad antarikṣam' ' ya evā' 'yam' pavata etad  
evā 'ntarikṣam.' eṣa ha vā antarikṣanāma.' 3. eṣa u evāi. 'sa  
vitatah. tad yathā kāṣṭhena palāṣe viṣkabdhē syātām akṣeṇa vā  
cakrāv evam' etene' 'māu lokāu viṣkabdhāu. 4. tasminn idam  
sarvam antah. tad' yad asminn idam sarvam antas tasmād an-  
taryakṣam. antaryakṣam' ha vāi nāmāi 'tat. tad antarikṣam'  
iti paroṣam ācakṣate. 5. tad yathā mūtāḥ prabaddhāḥ<sup>10</sup> pra-  
lamberann evaṁ hāi 'tasmīn sarve lokāḥ prabaddhāḥ pralam-  
bante. 6. tasyāi 'tasya sūmanas'<sup>11</sup> tisra āgūs<sup>12</sup> trīṇy āgūtāni śaḍ  
vibhūṭayaḥ catasrah pratiṣṭhā daṣa pragūs sapta samsthā dvāu  
stobhāv ekaṁ rūpam.<sup>13</sup> 7. tad yās tisra āgū ima eva te<sup>14</sup> lokāḥ.  
8. atha yāni [trīṇy] āgūtāny agnir vāyur asāv āditya etāny  
āgūtāni. na ha vāi kām cana śriyam aparādhnoti ya evaṁ  
veda. 20.*

*ṣaṣṭhe 'nuvāke prathamah khaṇḍah.*

the *udgītha* is sung by this all ; and from this same universe he  
is cut off who speaks ill of one knowing thus.

I. 20. 1. This [all] in the beginning was this atmosphere here ;  
and that is so even now. 2. As for this atmosphere—he who  
cleanses here is this atmosphere. For he is atmosphere by  
name. 3. That same is stretched apart. As two leaves might  
be propped apart by means of a peg, or two wheels by means  
of an axle, so these [two] worlds are propped apart by means  
of this [atmosphere]. 4. This all is within it. Because this all  
is within (*antas*) it, therefore [it is called] *antaryakṣa*. *Anta-  
ryakṣa* verily is its name. It is called *antarikṣa* in an occult  
way. 5. As baskets bound [to one another] would hang down,  
so in it all the worlds bound [to one another] hang down.  
6. Of this same *sūman* there are three *āgūs*, three *āgūtās*, six  
*vibhūṭis*, four *pratiṣṭhās*, ten *pragūs*, seven *saṁsthās*, two  
*stobhās*, one form. 7. Now the three *āgūs*, they are these  
worlds. 8. Further, the [three] *āgūtās*, Agni (fire), Vāyu (wind),  
yonder sun are these *āgūtās*. He misses no fortune whatever  
who knows thus.

19. <sup>1</sup>A.B. -as. <sup>2</sup>C. āvr̥c̥cyote.

20. <sup>1</sup>C. -r̥ikṣ-. <sup>2</sup>C. inserts eṣa ha vā antarikṣam. <sup>3</sup>C. evam. <sup>4</sup>C. om.  
<sup>5</sup>-kṣond-. <sup>6</sup>B. navam. <sup>7</sup>A. eteṇa. <sup>8</sup>A. om. tad . . . . antas. <sup>9</sup>C.  
om. <sup>10</sup>B. -band-. <sup>11</sup>B. -nams. <sup>12</sup>B. agamdh. <sup>13</sup>A. ekarāipam ; B.C.  
ekarūpam. <sup>14</sup>A.B. to.

I. 21. 1. *atha yāṣṣaḥ sad vibhūtayaḥ ṛtavas te.* 2. *atha yāṣṣaḥ cata-sraḥ pratiṣṭhā imā eva tāṣṣaḥ catasro diśaḥ.* 3. *atha ye daśa pragāḥ ima eva te daśa prāṇāḥ.* 4. *atha yāṣṣaḥ sapta<sup>1</sup> samsthā yā evāṣṭi<sup>2</sup> 'tāṣṣaḥ sapta<sup>3</sup>' horātrāḥ prācīr vaśat<sup>4</sup>kurvanti<sup>5</sup> tā eva tāḥ.* 5. *atha yāu dvāu stobhāv ahoṛātre eva te.* 6. *atha yaḍ<sup>6</sup> ekam rūpaṁ<sup>7</sup> karmāi<sup>8</sup> 'va tat. karmanā hi<sup>9</sup> 'dam sarvaṁ vikriyate.* 7. *tasyāi<sup>10</sup> 'tasya sāmno devā ājīm āyan. sa prajāpatiḥ harasā<sup>11</sup> hīṅkāram udajayad agniḥ tejasā prastāvam<sup>12</sup> rūpeṇa brhaspatiḥ udgītham svadhayā pitarāḥ<sup>13</sup> pratihāram vīryeṇa 'ndro nidhanam.* 8. *athe 'tare devā antaritā ivā<sup>14</sup> "san. ta indram abruvan tava vāi vāyam smo 'nu na etasmin sāmnan<sup>15</sup> ābhaje<sup>16</sup> 'ti.* 9. *tebhyas svaram<sup>17</sup> prā-yacchat. tam prajāpatiḥ abravūt kathe 'ttham akāḥ. sarvaṁ vā ebhyas sūma prādāḥ. etāvad vāva sūma yāvān svarāḥ. ṛg vā esa rte svarād bhavati<sup>18</sup> 'ti.* 10. *so 'bravūt punar vā aham eṣām<sup>19</sup> etam rasam ādāsyā iti. tūn abravīt upa mā gāyata. abhi mā svarate<sup>20</sup> 'ti. tathe<sup>21</sup> 'ti.* 11. *tam upāgāyan. tam abhyasvaran. teṣām punā rasam ādatta.*<sup>22</sup> 21.

saṣṭhe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 21. 1. Further, the six *vibhūtis*, they are the seasons. 2. Further, the four *pratiṣṭhās*, they are these four quarters. 3. Further, the ten *pragās*, they are these ten breaths. 4. Further, the seven *samsthās*, they are those seven successive (?) days and nights that they utter *vaśat* (?). 5. Further, the two *stobhas*, they are day and night. 6. Further, the one form, that is action. For by action this all is developed. 7. About this same *sāman* the gods ran a race. Prajāpati by a grasp conquered the *hīṅkāra*, Agni by splendor the *prastāva*, by form Brhaspati the *udgītha*, by the *svadhā* the Fathers the *pratihāra*, by heroism Indra the *nidhana*. 8. Now the other gods were excluded, as it were. They said to Indra: "Verily, thine we are; let us also have a share in this *sāman*." 9. He gave them the tone. Prajāpati said to him: "Why hast thou acted thus? Verily, the whole *sāman* thou hast given to them. Truly, as great as the tone is, so great is the *sāman*. Verily, without tone it becomes *ṛc*." 10. He (I.) said: "I will take back again this sap of them." He said to them: "Join in my song, intone with me!" "Yes." 11. They joined in the song, they intoned with him. Of them he took the sap back again.

21. <sup>1</sup> A. om. *sapta* . . . . *etās*. <sup>2</sup> A.B. -ā. <sup>3</sup> C. *varṣa*-. <sup>4</sup> A.B. *vad*. <sup>5</sup> A. *raipih*. <sup>6</sup> C. -*saṁ*. <sup>7</sup> B. *tāvava*. <sup>8</sup> A. -*rama*. <sup>9</sup> A. *savar*-. <sup>10</sup> B. *eso*; C. *eṣom*. <sup>11</sup> -*tā*.

I. 22. 1. *sa yathā madhūdhanē madhunālībhīr madhv āsiñcād evam eva tat sūman punā rasam āsiñcat.* 2. *tasmād u ha no 'pagāyet. indra eṣa yad udgātū. sa yathā 'sāv amīṣān' rasam ādatta evam eṣa teṣān rasam ādatte.* 3. *kāman ha tu yajamāna upagāyed yajamānasya hi tad bhavaty atho brahmacāry ācā-ryoktaḥ.* 4. *tad u vā āhur upāi 'va gāyet. diṣo hy upagāyan' diṣām' evam salokatūn jayati 'ti.* 5. *te ya eve' 'me' mukhyāḥ prāñā eta evo 'dgātāraḥ co 'pagātāraḥ cu. ime ha traya udgātāru ima u catvāra upagātāraḥ.* 6. *tasmād u catura evo 'pagātṛn' kurvīta. tasmād u ho 'pagātṛn' pratyabhimr̥ced diṣas stha pro- tram me mā hīnsiṣṭe 'ti.* 7. *su yas sa rasa āsīt ya evā 'yam panata eṣa eva sa rasaḥ.* 8. *sa yathā madhvālopan adyūd iti ha smā 'ha sucittaḥ ṣāilana evam etasya rasasyā 'tmānam pūrayeta. sa evo 'dgātū 'tmānam ca yajamānam cā 'mṛtatvaṁ gamayati 'ti.* 22.

ṣaṣṭhe 'nuvāke trītiyaḥ khaṇḍaḥ. ṣaṣṭho 'nuvākas samāptaḥ.

I. 23. 1. *ayam ēke 'dam agra ākāṣa āsīt. sa u evā 'py etarhi.* 2. *sa yas sa ākāṣo vāg eva sū. tasmād ākāṣād vāg vadati.*

I. 22. 1. As one might pour honey into a honey-vessel by means of the honey-cells, even so he then poured the sap again into the *sūman*. 2. And therefore one should not join in the song [of the *udgātār*]. This *udgātār* is Indra. As he then took the sap of those, even so he now takes the sap of these. 3. But the sacrificer may join in the song [of the *udgātār*] at will—for that is the sacrificer's—and also a Vedic student directed by the teacher. 4. Verily, they also say this: "One should join in the song. For the quarters joined in the song. He thus wins the same world with the quarters." 5. These breaths in the mouth, they are the *udgātars* and *upagātars*. For these three are the *udgātars* and these four are the *upagātars*. 6. And therefore one should appoint four *upagātars*. And therefore he should touch the *upagātars* respectively [saying]: "Ye are the quarters, do not injure my hearing." 7. As to what this sap was, he who cleanses here, he is that sap. 8. "As one might eat a bite of honey," Sucitta Ṣāilana used to say, "so one should fill himself with this sap. This same *udgātār* causeth himself and the sacrificer to attain immortality."

I. 23. 1. This [universe] in the beginning was this space here, and that is so even now. 2. What this space is, that is speech.

22. <sup>1</sup> B.C. -dhuvane. <sup>2</sup> insert sa. <sup>3</sup> A.B. -yat. <sup>4</sup> C. -ṣam. <sup>5</sup> evā. <sup>6</sup> C. va. <sup>7</sup> dgā-; A.B. -trn. <sup>8</sup> -trn.

3. *tām etām<sup>1</sup> vācam prajāpatir abhyapīlayat. tasyā abhipīlitāyāi rasah<sup>2</sup> prāṇedat.<sup>3</sup> ta eve 'me lokā abhavan.* 4. *sa<sup>4</sup> imān lokān abhyapīlayat. teṣām abhipīlitānām rasah prāṇedat. tā evāi 'tā devatā abhavan agnir vāyur asāv ūditya<sup>5</sup> iti.* 5. *sa etā devatā abhyapīlayat. tāsām abhipīlitānām rasah prāṇedat. sū trayī vidyā 'bhavat.* 6. *sa<sup>6</sup> trayīm vidyām abhyapīlayat. tasyā abhipīlitāyāi rasah prāṇedat. tā evāi 'tā vyāhṛtayo 'bhavan bhūr bhuvas svar iti.* 7. *sa etā vyāhṛtīr abhyapīlayat. tāsām abhipīlitānām rasah prāṇedat. tad etad akṣaram abhavad om iti yad etad.* 8. *sa etad akṣaram abhyapīlayat. tasyā 'bhipīlitasya<sup>7</sup> rasah prāṇedat.* 23.

saptame 'nuvāke prathamah khaṇḍah.

I. 24. 1. *tad akṣarad eva. yad akṣarad eva tasmād akṣaram.* 2. *yad v evā<sup>1</sup> 'kṣaram nā 'kṣiyata tasmād akṣayam. akṣayam ha vāi nāmāi 'tat. tad akṣaram iti paroṣam ācakṣate.* 3. *tad dhāi 'tad eka om iti gāyanti. tat tathā na gāyet. īvarō hāi 'nad etena rasena 'ntardhātōh<sup>2</sup>. atho<sup>3</sup> dve<sup>4</sup> ivāi 'vam bhavata om iti. o ity u. hāi 'ke gāyanti. tad u ha<sup>5</sup> tan na<sup>6</sup> gām. nāi 'va<sup>7</sup> tathā gāyet. om<sup>8</sup> ity eva gāyet. tad enad etena rasena saṁdadhātī.*

Therefore speech speaks from space. 3. This same speech Prajapati pressed. Of it being pressed the sap streamed forth. That became these worlds. 4. He pressed these worlds. Of them being pressed the sap streamed forth. That became these divinities: Agni, Vāyu, yonder sun. 5. He pressed these divinities. Of them being pressed the sap streamed forth. That became the threefold knowledge. 6. He pressed the threefold knowledge. Of it being pressed the sap streamed forth. That became these sacred utterances: *bhūs, bhuvas, svar*. 7. He pressed these sacred utterances. Of them being pressed the sap streamed forth. That became that syllable, viz. *om*. 8. He pressed that syllable. Of it being pressed the sap streamed forth.

I. 24. 1. That flowed. Because it flowed (*akṣarat*), therefore it is *akṣara* (syllable). 2. And because, being *akṣara*, it was not exhausted ( $\sqrt{kṣi}$ ), therefore it is *akṣaya*. Verily, *akṣaya* is its name. It is called *akṣara* in an occult way. 3. Now some sing this as *om*. Let one not sing it thus. He is liable to hide it by this sap. So also there come to be two, as it were, viz. *o-m*. And some sing *o*. And that is also not sung thus. Let him not sing it thus either. Let him sing *om*. Thus he combines it with

23. <sup>1</sup>A. *etā vā*. <sup>2</sup>C. *rasam*. <sup>3</sup>C. inserts vs. 6 *sa trayīm . . . . rasam*. (1) *prāṇedat*. <sup>4</sup>A.B. *om*. <sup>5</sup>A.B. *-d*. <sup>6</sup>C. *om*. *sa trayīm . . . . prāṇedat*. <sup>7</sup>-d.

24. <sup>1</sup>A.B. *-vā*. <sup>2</sup>C. *yā*. <sup>3</sup>B.C. *-the*. <sup>4</sup>C. *ddhāi*; A.B. *dvāi*. <sup>5</sup>C. *om*. <sup>6</sup>A.B. *nī*. <sup>7</sup>A.B. *ne eva*. <sup>8</sup>o.

4. *tad etaṁ rasam tarpayati. rasas tṛpto 'kṣaram tarpayati. akṣaram' tṛptam vyāhṛtīs tarpayati. vyāhṛtayas tṛptā vedāns tarpayanti. vedās tṛptā devatās tarpayanti. devatās tṛptā lokāns tarpayanti. lokās tṛptā akṣaram tarpayanti. akṣaram tṛptam vācam tarpayati.*<sup>10</sup> *vāk' tṛptā "kācam tarpayati. ākāśas tṛptah prajāns tarpayati. tṛpyati prajāyā paśubhir ya etad evaṁ vedā 'tho yasyāi 'vam vidvān udgāyati.*<sup>11</sup> 24.

*saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.*

I. 25. 1. *ayam eve 'dam' agra ākāśa āsīt sa u evā 'py etarhi. 2. sa yas sa ākāśa āditya eva sa. etasmin [hy] udīte' sarvām idam ākāśate. 3. tasya martyāmṛtāyor vāi' tīrāṇi' samudra eva. tad yat samudrena pariḡrhitam', tan mṛtyor āptam atha yat param tad amṛtam. 4. sa yo ha sa samudro ya evā 'yam pavata esa eva sa samudraḥ. etaṁ hi saṁdravantaṁ' sarvāṇi bhūtāny anusaṁdravanti'. 5. tasya' dyāvāpṛthivī eva rodhasī. atha ya-thā nadyām' kāsāni'<sup>10</sup> vā prahīṇāni'<sup>11</sup> syus sarāṇsi vāi 'vam asyā 'yam pāṛthivis'<sup>12</sup> samudraḥ. 6. sa eṣa pūra eva samudra-*

that sap. 4. He thus causes this sap to rejoice. The sap, rejoiced, causes the syllable to rejoice. The syllable, rejoiced, causes the sacred utterances to rejoice. The sacred utterances, rejoiced, cause the Vedas to rejoice. The Vedas, rejoiced, cause the divinities to rejoice. The divinities, rejoiced, cause the worlds to rejoice. The worlds, rejoiced, cause the syllable to rejoice. The syllable, rejoiced, causes speech to rejoice. Speech, rejoiced, causes space to rejoice. Space, rejoiced, causes the creatures to rejoice. He rejoices in offspring and cattle who knows this thus, and also he for whom one knowing thus sings the *udgītha*.

I. 25. 1. This [universe] was in the beginning this space here ; and that is so even now. 2. What this space is, that is the sun. For when he has risen this all is visible. 3. Verily its limits of the mortal and immortal are the ocean. What is encompassed by the ocean, that is obtained by death, and what is beyond, that is immortal. 4. As for this ocean—he who cleanses here is this ocean. For after him running together ( $\sqrt{\text{dru} + \text{sam}}$ ) all created beings run together. 5. Heaven and earth are its two banks. As beakers or pails abandoned in a river would be, so is this earthly ocean of his. 6. This one rises at the shore of the ocean.

24. <sup>10</sup> A. om. *akṣaram . . . . vācam tarpayati.* <sup>10</sup> B.C. *-yanti.* <sup>11</sup> A.B. *vārkas.* <sup>12</sup> C. *gāyati.*

25. <sup>1</sup> A.B. *dav* (1). <sup>2</sup> *sudīte.* <sup>3</sup> B. *vāirva.* <sup>4</sup> *tarāṇi.* <sup>5</sup> A.B. *-grāh.* <sup>6</sup> B. *-dre.* <sup>7</sup> C. *anudr.* <sup>8</sup> B.C. *-yā.* <sup>9</sup> *-yām.* <sup>10</sup> *kaśāni.* <sup>11</sup> *prahīṇāni.*

<sup>12</sup> A.B. insert *sa* ; C. *sa.*

syo 'deti. sa udyann eva vāyoḥ pr̥ṣṭha ākramata. so 'mṛtād evo  
'deti. amṛtam anusaṁcarati. amṛte pratisthitaḥ." 7. tasyāi 'tat  
trivṛd rūpam mṛtyor anūptam śuklaṁ kṛṣṇam puruṣaḥ. 8. tad  
yac chuklaṁ tad vāco rūpam ṛco 'gner mṛtyoḥ. sū yā sū vāg'  
ṛk" sā. atha yo 'gnir mṛtyus saḥ. 9. atha yat kṛṣṇam tad apām  
rūpam annasya" manaso yajusāḥ. tad" yās tā ūpo 'nnam tat.  
atha yan mano yajus tat. 10. atha yaḥ puruṣas sa prāṇas tat  
sāma tad brahma tad amṛtam. sa yaḥ prāṇas tat sāma. atha  
yad brahma tad amṛtam. 25.

aśtame 'nuvāke prathamah khaṇḍaḥ.

I. 26. 1. athā 'dhyātnam. idam eva cakṣus trivṛc chuklaṁ  
kṛṣṇam puruṣaḥ. 2. tad yac chuklaṁ tad vāco rūpam ṛco 'gner  
mṛtyoḥ. sū yā sū vāg ṛk" sū." atha yo 'gnir mṛtyus saḥ. 3. atha  
yat kṛṣṇam tad apām rūpam annasya manaso yajusāḥ." tad yās  
tā ūpo 'nnam tat. atha yan mano yajus tat. 4. atha yaḥ pu-  
ruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yaḥ prāṇas  
tat sāma. atha yad brahma tad amṛtam. 5. sūi 'śo 'tkrāntir  
brahmaṇaḥ. athā 'taḥ parākrāntiḥ. 6. sū yā sū" "krāntir vi-  
dyud eva sū. sa yud eva vidyuto vidyotamānāyāi ccyetaṁ" rūpam  
bhavati tad vāco rūpam ṛco 'gner mṛtyoḥ. 7. yud v eva vidyu-

Rising he ascends on the back of the wind. He rises from the  
immortal. He goes about after the immortal. He stands firm  
in the immortal. 7. That threefold form of him which is not  
obtained by death is white, black, person. 8. What is white,  
that is the form of speech, of the ṛc, of Agni (fire), of death.  
What this speech is, that is the ṛc; and what Agni is, that is  
death. 9. Further, what is black, that is the form of the waters,  
of food, of mind, of the yajus. What these waters are, that is  
food; and what the mind is, that is the yajus. 10. Further, what  
this person is, that is breath, that is the sāman, that is the brah-  
man, that is the immortal. What breath is, that is the sāman;  
and what the brahman is, that is the immortal.

I. 26. 1. Now with regard to the self. This eye here is three-  
fold: white, black, person. 2-4. = I. 25. 8-10. 5. This is the up-  
going of the brahman. And from there is the on-going (?).  
6. This ascending is the lightning. The reddish-white form  
which is of the lightning as it lightens, that is the form of  
speech, of the ṛc, of Agni (fire), of death. 7. And the dark-blue

25. <sup>11</sup> A.B. pratisthitaḥ. <sup>14</sup> A.B. vāg; C. vāg. <sup>15</sup> C. ṛt. <sup>16</sup> annam  
asyu. <sup>17</sup> C. om. tad yāḥ . . . . yaḥ puruṣas.

26. <sup>1</sup> C. gṛt. <sup>2</sup> A.B. add 'ksā. <sup>3</sup> -ṣo. s (l). <sup>4</sup> C. -t. <sup>5</sup> A. om. <sup>6</sup> ccyetaṁ.

*tas saṁdravantyāi nīlaṁ' rūpam bhavati tad apāṁ rūpam annasya manaso yajusaḥ.* 3. *ya evāi 'sa vidyuti puruṣas sa prāṇas tat sāma tad brahma tad amṛtam. sa yaḥ prāṇas tat sāma.* 4. *atha yad brahma tad amṛtam.* 26.

*aṣṭame 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 27. 1. *sa hāi 'so 'mṛtena parivṛdho mṛtyum adhyāste 'nnam kṛtvā.* 2. *athāi 'sa eva puruṣo yo 'yam cakṣuḥ.* 3. *ya āditye 'so 'tipuruṣaḥ. yo vidyuti sa paramapurusaḥ.* 4. *ete ha vāva trayāḥ puruṣāḥ.* 5. *ā hā 'syāi 'te jāyante.* 6. *sa yo 'yam cakṣuḥ eṣo 'nurūpo nāma. anvañi' hy' eṣa sarvāṇi rūpāṇi. tam anurūpa ity upāsita. anvañci' hāi 'nam' sarvāṇi rūpāṇi bhavanti.* 7. *ya āditye sa pratirūpaḥ. pratyāñ hy eṣa sarvāṇi rūpāṇi. tam pratirūpa ity upāsita. pratyāñci' hāi 'nam' sarvāṇi rūpāṇi bhavanti.* 8. *yo vidyuti sa sarvarūpaḥ. sarvāṇi' hy etasmin rūpāṇi. tanī<sup>10</sup> sarvarūpa ity upāsita. sarvāṇi hā 'smin rūpāṇi' bhavanti.* 9. *ete ha vāva trayāḥ puruṣāḥ. ā hā 'syāi 'te jāyante ya etad evam vedā 'tho yasyāi 'cām vidvān udgāyati.* 27.

*aṣṭame 'nuvāke tṛtīyaḥ khaṇḍaḥ. aṣṭamo 'nuvākas samāptaḥ.*

form which is of the lightning as it runs together, that is the form of the waters, of food, of mind, of the *yajus*. 3. And that person which is in the lightning, that is breath, that is the *sāman*, that is the *brahman*, that is the immortal. What breath is, that is the *sāman*; and what the *brahman* is, that is the immortal.

I. 27. 1. This same one, fortified by the immortal, having made food, sits upon death. 2. Now he is this person who is in the eye here. He who is in the sun is the superior-person. He who is in the lightning is the supreme-person. 3. These are the three persons; to him indeed they are born. 4. He who is here in the eye is conformable (*anurūpa*) by name. For he follows after all forms. One should worship him as conformable. Verily all forms [will] follow after him. 5. He who is in the sun is of corresponding form (*pratirūpa*). For he is corresponding to all forms. One should worship him as of corresponding form. Verily all forms [will] correspond to him. 6. He who is in the lightning is of all forms. For all forms are in him. One should worship him as of all forms. Verily all forms [will] be in him. 7. Verily these are the three persons. They are born to him who knows this thus, and to him for whom one knowing thus sings the *udgātha*.

26. 1. -l. 2. -se. 3. A.B. -ā.

27. 1. -si. 2. A.B. -yo. 3. A. -so; B. -sā (see m.); C. -sa. 4. A. -vaja. 5. A. hv. 6. A. -vañci; B. -vañvi; C. -vañ. 7. B.C. hy enam. 8. C. pratyāñ. 9. C. inserts rūpāṇi; C. om. tanī . . . . rūpāṇi.

I. 28. 1. *ayam eva 'dam agra ākāṣa āsīt. sa n evā 'py etarhi.*  
 2. *sa yas sa ākāṣa indra eva sah. sa yas sa indra esa eva sa ya*  
*eṣa eva<sup>1</sup> tapati. sa eṣa saptaraçmir vṛṣabhas tuviṣmān. 3. tasya*  
*vānmayo raçmiḥ prān pratiṣṭhitaḥ. sū yā sū vāg agniḥ sah. sa*  
*daḍadhū bhavati gataadhū sahasradhū 'yutadhū prayutadhū*  
*niyutadhū 'rbudadhū<sup>2</sup> nyarbudadhū nikharevadhū<sup>3</sup> padmam*  
*akṣitiḥ<sup>4</sup> vyomāntaḥ.<sup>5</sup> 4. sa esa etasya raçmir vāg bhūtrā sar-*  
*vāsv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaḥ ca vadaty<sup>6</sup> etasyāi*  
*'va raçminā vadati.<sup>7</sup> 5. atha<sup>8</sup> manomayo dakṣiṇ<sup>9</sup> pratiṣṭhitaḥ.*  
*taḍ yat tan manas<sup>10</sup> candramās sah. sa daḍadhū bhavati.*  
 6. *sa eṣa etasya raçmir mano bhūtrā sarvāsv āsu prajāsu*  
*pratyavasthitaḥ. sa yaḥ kaḥ ca manate etasyāi 'va raçminā*  
*manate. 7. atha cakṣurmayuḥ<sup>11</sup> pratyān<sup>12</sup> pratiṣṭhitaḥ.<sup>13</sup> taḍ yat*  
*tac<sup>14</sup> cakṣur ādityas sah. sa daḍadhū bhavati. 8. sa eṣa etasya*  
*raçmiḥ cakṣur bhūtrā sarvāsv āsu prajāsu pratyavasthitaḥ. sa*  
*yaḥ kaḥ ca paçyaty etasyāi 'va raçminā paçyati. 9. atha çro-*  
*tramaya uluḥ pratiṣṭhitaḥ.<sup>15</sup> taḍ yat tac çrotram āḍyas tāḥ. sa*  
*daḍadhū bhavati. 10. sa eṣa etasya raçmiḥ çrotram bhūtvā*  
*sarvāsv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaḥ ca çṛṇoty*  
*etasyāi 'va raçminā çṛṇoti. 28.*

navame 'nūvāke prathamah khaṇḍah.

I. 28. 1. This [universe] here in the beginning was space, and that is so even now. 2. This space is Indra. What this Indra is, that is he who burns here. That same one is seven-rayed, virile, powerful. 3. Of him the ray consisting of speech stands firm in front (east). That speech is Agni (fire). It becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 4. This ray of him becoming speech is located respectively in all these creatures. Whosoever speaks, he speaks by the ray of him. 5. Now [the ray] consisting of mind stands firm at the right (south). That mind is the moon. That becomes tenfold. 6. That ray of him becoming mind is located respectively in all these creatures. Whosoever thinks, he thinks by the ray of him. 7. Now [the ray] consisting of sight stands firm in the rear (west). That sight is the sun. That becomes tenfold. 8. That ray of him becoming sight is located respectively in all these creatures. Whosoever sees, he sees by the ray of him. 9. Now [the ray] consisting of hearing stands firm upward (north). That hearing is the quarters. That becomes tenfold. 10. That ray of him becoming hearing is located respectively in all these creatures. Whosoever hears, he hears by the ray of him.

28. <sup>1</sup> A. om. <sup>2</sup> A.B. ar-. <sup>3</sup> A.B. nikharevācam. <sup>4</sup> A.B. -ti. <sup>5</sup> -ta; B. asom-. <sup>6</sup> B. paçyati. <sup>7</sup> B.C. paçyati. <sup>8</sup> C. om. <sup>9</sup> dakṣaṇā. <sup>10</sup> A.B. man-  
 vac. <sup>11</sup> A.B. cakṣuma-. <sup>12</sup> C. -ya. <sup>13</sup> C. vasthitaḥ. <sup>14</sup> A.B. ta; C. om.  
<sup>15</sup> C. pratyavasthitaḥ.



I. 29. 1. *atha prāṇamaya ūrdhvaḥ pratiṣṭhitaḥ.*<sup>1</sup> *sa yas sa prāṇo vāyus saḥ. sa*<sup>2</sup> *daṣadhā bhavati.* 2. *sa eṣa etasya raçmih prāṇo bhūtvā sarvāṣv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç ca prāṇity etasyāi*<sup>3</sup> *'va raçminā prāṇiti.* 3. *athā*<sup>4</sup> *'sumayas tiryāṇ pratiṣṭhitaḥ. sa ha sa*<sup>5</sup> *'igāno nāma. sa daṣadhā bhavati.*<sup>6</sup> 4. *sa eṣa etasya raçmir asur bhūtvā sarvāṣv āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç cā*<sup>7</sup> *'sumān etasyāi*<sup>8</sup> *'va raçminā*<sup>9</sup> *'śumān.* 5. *athā*<sup>10</sup> *'nnamayo*<sup>11</sup> *'rvāṇ pratiṣṭhitaḥ. tad yat*<sup>12</sup> *tad annam*<sup>13</sup> *āpas tāḥ.*<sup>14</sup> *sa daṣadhā bhavati çatadhā sahasradhā*<sup>15</sup> *'yutadhā prayuta-*<sup>16</sup> *dhā niyutadhā*<sup>17</sup> *'rbudadhā nyarbudadhā nikharvadhā*<sup>18</sup> *padmam akṣitir vyomāntaḥ.*<sup>19</sup> 6. *sa eṣa etasya raçmir annam bhūtvā sarvāṣv*<sup>20</sup> *āsu prajāsu pratyavasthitaḥ. sa yaḥ kaç cā*<sup>21</sup> *'çnāty etasyāi*<sup>22</sup> *'va raçminā*<sup>23</sup> *'çnāti.* 7. *sa eṣa saptaraçmir vṛṣabhas tuviṣmān. tad*<sup>24</sup> *etad*<sup>25</sup> *ṛcā*<sup>26</sup> *'bhyanūcyate*  
*yas saptaraçmir vṛṣabhas tuviṣmān*  
*avāṣṛjāt sartave sapta sindhūn :*  
*yo rāuhiṇam*<sup>27</sup> *asphuraḍ vajrabāhur*<sup>28</sup>  
*dyaṃ ārohaṇam*<sup>29</sup> *sa janāsa indra*  
*iti.* 8. *yas saptaraçmir iti. sapta hy eta ādityasya raçmayuḥ.*

I. 29. 1. Now [the ray] consisting of breath stands firm aloft. That breath is Vāyu (wind). It becomes tenfold. 2. That ray of him becoming breath is located respectively in all these creatures. Whosoever breathes, he breathes by the ray of him. 3. Now [the ray] consisting of the vital spirit stands firm crosswise. That same is Lord by name. That becomes tenfold. 4. That ray of him becoming the vital spirit is located respectively in all these creatures. Whosoever possesses the vital spirit, he possesses the vital spirit by the ray of him. 5. Now [the ray] consisting of food stands firm hitherward. That food is the waters. That becomes tenfold, hundredfold, thousandfold, ten thousandfold, hundred thousandfold, millionfold, ten millionfold, hundred millionfold, billionfold, ten billionfold, a hundred billionfold, a thousand billionfold. 6. That ray of him becoming food is located respectively in all these creatures. Whosoever eats, he eats by the ray of him. 7. That same one is seven-rayed, virile, powerful. That same is spoken of in a ṛc: "Who seven-rayed, virile, powerful, let loose to run the seven streams; who with the thunderbolt in his arm smote Rāuhiṇa ascending the sky—he, ye people, is Indra." 8. 'Who seven-rayed,' for these

29. <sup>1</sup> C. -sth-. <sup>2</sup> C. om. <sup>3</sup> C. space for sa i. <sup>4</sup> A. -vanti. <sup>5</sup> C. after yat reads tat trudaḥ nāma, omitting tad annam . . . . sa. <sup>6</sup> A. añ-dannam. <sup>7</sup> A. tadā; B. sta. <sup>8</sup> A.B. nikharvācam; C. nikharvadhāca, <sup>9</sup> A. voma-. <sup>10</sup> B. sāmāsv. <sup>11</sup> C. om. tad etad . . . . vṛṣabhas tuviṣmān. <sup>12</sup> A. roh-. <sup>13</sup> -hu. <sup>14</sup> -ta.

*vṛṣabha iti. eṣa hy evā "sām prajānām ṛṣabhaḥ. tuviṣmān iti. mahīyāi" 'vā 'syāi 'ṣā. 9. avāśṛjat sartave sapta sindhūn iti. sapta hy ete sindhavaḥ. tāir idam sarvaṁ sitam. tad yad etāir idam sarvaṁ sitam tasmāt sindhavaḥ. 10. yo rūhiṇam asphurad vajrabāhur iti. eṣa [hi] rūhiṇam asphurad vajrabāhuḥ. 11. dyām ūrohantaṁ" sa janāsa indra iti. eṣa hī 'ndraḥ. 29.*

*navame 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 30. 1. *tad yathā girim panthānas samudiyur iti ha smā "ha cātyāyanir evam eta ādityasya raçmaya etam" ādityaṁ sarvato 'piyanti.' sa hāi 'vaṁ vidvān om ity ādadāna etāir etasya raçmibhir etam ādityaṁ sarvato 'pyeti. 2. tad etat sarvatodvāram anīṣedham' sāma. anyatodvāram hāi' 'nad' eka' evā' 'bhraṁgam' upāsate. ato' 'nyathā vidyuh.' 3. atha ya etad evaṁ veda sa evāi 'tat sarvatodvāram anīṣedham sāma veda. 4. sū eṣā vidyut. [yad] etan maṇḍalaṁ samantam paripatatī tat sāma. atha yat param atibhāti sa punyakṛtyāyāi rasaḥ. tam abhyatimucyate. 5. tad etad abhrātrvyam' sāma. na ha vā indraḥ kaṁ cana bhrātrvyam paçyate. sa yathe 'ndro na kaṁ*

rays of the sun are seven. 'Virile,' for he is the bull of these creatures. 'Powerful,' that is his exaltation. 9. 'Let loose to run the seven streams,' for these streams are seven; by them this all is bound. Because by them the all is bound ( $\sqrt{si}$ ), therefore they are [called] streams (*sindhu*). 10. 'Who with the thunderbolt in his arm smote Rāuhina,' for he with the thunderbolt in his arm did smite Rāuhina. 11. 'Ascending the sky, he, ye people, is Indra,' for he is Indra.

I. 30. 1. "As paths might lead together up a mountain," Cātyāyani used to say, "even so these rays of the sun go from all sides to that sun." Verily one knowing thus who starts with *om* approaches this sun from all sides by means of these rays of him. 2. That same is the unobstructed (*anīṣedha*) *sāman* having doors on all sides. Some, indeed, worship it as having doors on both sides, cloud-going. Let them know differently from that. 3. And he who knows it thus, he knows the unobstructed *sāman* having doors on all sides. 4. That same is this lightning. What flies around this whole disk, that is the *sāman*; and what shines across, beyond, that is the sap of good action. Unto that he is released. 5. That same is the rivalless *sāman*. For Indra

29. <sup>29</sup> *mahayāi.* <sup>10</sup> C. space for -han-; B. -hattaṁ.

30. <sup>1</sup> B.C. *evam.* <sup>2</sup> B. *ṣiprativīyanti.* <sup>3</sup> *anup.* <sup>4</sup> A.C. om. <sup>5</sup> B. *nata*; A.C. *ta.* <sup>6</sup> om. <sup>7</sup> A.B. *etāva*; C. *etā.* <sup>8</sup> C. *gam*; leaves space for about four syllables. <sup>9</sup> *eto.* <sup>10</sup> *vidyuh.* <sup>11</sup> A.B. -*trvīm.*

cana bhrātṛvyam paçyata evam eva na kañ cana bhrātṛvyam paçyate ya etad evaṁ vedū 'iho yaçyāi 'vaṁ vidvān udgāyati. 30.

navame 'nuvāke tṛtīyaḥ khaṇḍaḥ. navamo 'nuvākas samāptaḥ.

I. 31. 1. ayam eve 'dam agra ākūṣa āsīt. sa u evā 'py etarhi. sa yas sa ākūṣa indra eva saḥ. sa yas sa indras sāmāi 'va tat. 2. tūsyāi 'tasya sāmna iyam eva prācī dig' ghīṅkāra iyam prastāva iyam ādir iyam udgītho 'sāu pratihāro 'ntarikṣam' upadrava iyam eva nidhanam. 3. tad etat' saptavidhaṁ sāmā. sa ya evam etat saptavidhaṁ sāmā veda yat kiñ ca prācyāṁ dīçi yā' devatā ye manusyā ye paçavo yad annādyāṁ tat sarvaṁ' hīṅkāreṇā "pnoti." 4. atha yad dakṣiṇāyāṁ dīçi tat sarvaṁ prastāvenā "pnoti. 5. atha yat' prācīyāṁ dīçi tat sarvaṁ ādinā "pnoti. 6. atha yad udīcyāṁ dīçi tat sarvaṁ udgīthenā "pnoti. 7. atha yad' amuṣyāṁ dīçi tat sarvaṁ pratihāreṇā "pnoti. 8. atha yad antarikṣe' tat sarvaṁ upadravenā "pnoti. 9. atha yad aśyāṁ dīçi yā devatā ye manusyā ye paçavo yad annādyāṁ tat sarvaṁ nidhanenā "pnoti.

indeed sees no rival whatever. As Indra sees no rival whatever, even so he sees no rival whatever who knows this thus and likewise he for whom one knowing thus sings the *udgītha*.

I. 31. 1. This [all] here was in the beginning space. And that is so even now. What this space is, that is Indra. What this Indra is, that is the *sāman*. 2. Of this same *sāman* this eastern quarter is the *hīṅkāra*, this (i. e. the southern quarter) the *prastāva*, this (i. e. the western quarter) the *ādi*, this (i. e. the northern quarter) the *udgītha*, yonder [quarter] the *pratihāra*, the atmosphere the *upadrava*, this [quarter] the *nidhana*. 3. That is the sevenfold *sāman*. He who knows this thus sevenfold *sāman*, whatever there is in the eastern quarter, what divinities, what men, what domestic animals, what food, all that he obtains by means of the *hīṅkāra*. 4. And what there is in the southern quarter, all that he obtains by means of the *prastāva*. 5. And what there is in the western quarter, all that he obtains by means of the *ādi*. 6. And what there is in the northern quarter, all that he obtains by means of the *udgītha*. 7. And what there is in yonder quarter, all that he obtains by means of the *pratihāra*. 8. And what there is in the atmosphere, all that he obtains by means of the *upadrava*. 9. And what there is in this quarter, what divinities, what men, what domestic animals, what food, all

31. <sup>1</sup> A.B. *dir*. <sup>2</sup> C. *-ikṣ*. <sup>3</sup> A. *et*. <sup>4</sup> insert *manusyā*. <sup>5</sup> A.B. *-vā*. <sup>6</sup> B.C. insert here vs. 4, with *pratihāreṇa* for *prastāvena*. <sup>7</sup> B. inserts *avydt*. <sup>8</sup> A. inserts *dakṣiṇāyāṁ dīçi*, struck out in red.

10. *sarvaṁ hāi 'vā 'syā 'ptam bhavati sarvaṁ jītaṁ na hā 'sya kaṣ cana kāmō 'nāpto bhavati ya evaṁ veda.* 11. *sa yad dha kiṁ ca kiṁ cāi 'vaṁ vidvān eṣu lokeṣu kurute svasya hāi 'va tat svataḥ kurute. tad etad ṛcā 'bhyanūcyate.* 31.

daṣame 'nuvāke prathamāḥ khaṇḍaḥ.

I. 32. 1. *yad dyāva indra te ṣataṁ ṣatam<sup>1</sup> bhūmīr uta syuḥ:*

*na tvā vajrint sahasraṁ sūryā<sup>2</sup> anu na<sup>3</sup> jūtam aṣṭa rodasī iti.* 2. *yad dyāva indra te ṣataṁ ṣatam bhūmīr uta syur iti. yac chatam dyāvus syuṣ ṣatam bhūmyas tābhya eṣa evā<sup>4</sup> "kāṣo jyāyān."* 3. *na tvā vajrint sahasraṁ sūryā anv iti. na hy etaṁ sahasraṁ cana sūryā anu.* 4. *na<sup>5</sup> jūtam aṣṭa rodasī iti. na hy etaṁ jūtaṁ rodanti. ime ha vāva rodasī tābhyaṁ eṣa evā<sup>6</sup> "kāṣo jyāyān. etasmin hy evāi 'te antaḥ.* 5. *sa yas sa ākāṣa indra eva saḥ. sa<sup>7</sup> yas sa indra eṣa eva sa ya eṣa tapati.* 6. *sa eṣo 'bhrāṇy<sup>8</sup> atimucyamāna<sup>9</sup> eti. tad yathāi 'ṣo 'bhrāṇy<sup>8</sup> atimucya-mūna ety evam eva sa sarvasmāt pāpmano 'timucyamāna eti ya evaṁ vedū 'tho yasyāi 'vaṁ vidvān udgāyati.* 32.

daṣame 'nuvāke dvitīyaḥ khaṇḍaḥ. daṣamo 'nuvākas samāptaḥ.

that he obtains by means of the *nidhana*. 10. Verily everything is obtained of him, everything conquered, no wish whatever is unfulfilled of him who knows thus. 11. Whatever one knowing thus does in these worlds, that is his, he does it by himself. That same is referred to by a *ṛc*:

I. 32. 1. "If, O Indra, there were a hundred skies and a hundred earths for thee, not a thousand suns, O thou possessing the thunderbolt, unto thee when born, attained, nor Rodasī." 2. 'If, O Indra, there were a hundred skies and a hundred earths for thee,' what hundred skies there might be and hundred earths, this space is superior to them. 3. 'Not a thousand suns, O thou possessing the thunderbolt, unto thee,' for not at all [do] a thousand suns [attain] unto him. 4. 'When born attained, nor Rodasī,' for they do not bewail (*√rud*) him when born. Verily as to these two worlds (*rodasī*), this space is superior to them both. For both are within it. 5. What this space is, that is Indra; what this Indra is, that is he who burns here. 6. He keeps liberating himself from the clouds. As he keeps liberating himself from the clouds, even so does he keep liberating himself from all evil who knows thus, and he for whom one knowing thus sings the *udgītha*.

32. <sup>1</sup>om. <sup>2</sup>B. -yān. <sup>3</sup>C. om. <sup>4</sup>-yan. <sup>5</sup>C. om. sa . . . . sa. <sup>6</sup>C. space -y. <sup>7</sup>C. -mānāy; A.B. -yamānāy.

I. 33. 1. *trivṛt sâma catuspât. brahma trîṭiyam<sup>1</sup> indras trîṭiyam<sup>1</sup> prajāpatis trîṭiyam<sup>1</sup> annam<sup>2</sup> eva caturthaḥ pādah.* 2. *tad yad vâi brahma sa prâṇo 'tha ya indras sâ vâg atha yaḥ prajāpatis tan mano 'nnam eva caturthaḥ pādah.* 3. *mana eva hiṅkâro vâk prastâvaḥ prâṇa udgîtho 'nnam eva caturthaḥ pādah.* 4. *karoty eva vâcâ nayati prâṇena gamayati manasâ. tad etan niruddham yan manaḥ. tena yatra kâmayate tad âtmânâṃ ca yajamânâṃ ca dadhâti.* 5. *athâ 'dhidâivatam.<sup>3</sup> candramâ eva hiṅkâro 'gnîḥ prastâva âditya udgîtha ūpa eva caturthaḥ<sup>4</sup> pādah.<sup>5</sup> tad dhi pratyakṣam annam.* 6. *tâ vâ<sup>6</sup> etâ devatâ amāvâsyâṃ râtrim saṃyanti. candramâ amāvâsyâṃ râtrim âdityam praviçaty âdityo 'gnim.* 7. *tad yat saṃyanti<sup>7</sup> tasmât sâma. sa ha vâi sâmavit sa sâma veda ya evam veda.* 8. *tâsâṃ vâ etâsâṃ devatânâm ekâi 'kâi<sup>8</sup> 'va devatâ sâma bhavati.* 9. *eṣa evâ<sup>9</sup> "dityas trivṛc catuspâd raçmayo maṇḍalam puruṣaḥ. raçmaya eva hiṅkâraḥ. tasmât te prathamata evo 'dyatas tâyante. maṇḍalam prastâvaḥ puruṣa udgîtho yâ<sup>10</sup> etâ ūpo 'ntas sa eva caturthaḥ pādah.* 10. *evam eva candramaso raçmayo maṇḍalam puruṣaḥ. raçmaya eva hiṅkâro maṇḍalam prastâvaḥ puruṣa udgîtho yâ etâ ūpo*

I. 33. 1. Threefold is the *sâman*, fourfooted. The *brahman* is a third, Indra is a third, Prajâpati is a third, food is the fourth foot (quarter). 2. What the *brahman* is, that is breath; and what Indra is, that is speech; and what Prajâpati is, that is mind; food is the fourth foot (quarter). 3. Mind is the *hiṅkâra*, speech is the *prastâva*, breath is the *udgîtha*, food is the fourth foot (quarter). 4. One acts with speech, one leads with breath, one causes to go with the mind. That same is shut up, viz. the mind. By means of it he thus places himself and the sacrificer where he wishes. 5. Now regarding the divinities. The moon is the *hiṅkâra*, Agni is the *prastâva*, the sun is the *udgîtha*, the waters are the fourth foot (quarter). For they are manifestly food. 6. These same divinities come together on the night of the new moon. The moon, on the night of the new moon, enters the sun, the sun [enters] Agni. 7. Because they come together ( $\sqrt{i} + sam$ ), hence [the word] *sâman*. He is *sâman*-knowing, he knows the *sâman*, who knows thus. 8. Of these same divinities each one divinity is a *sâman*. 9. This sun is threefold, fourfooted: rays, disk, person. The rays are the *hiṅkâra*. Therefore they are extended when it first rises. The disk is the *prastâva*. The person is the *udgîtha*. The waters within are the fourth foot (quarter). 10. Likewise of the moon [there are] rays, disk, person. The rays are the *hiṅkâra*. The disk is the *prastâva*. The person is the *udgîtha*. The waters within are

<sup>1</sup> trit-. <sup>2</sup> A. -devat-. <sup>3</sup> A. -am. <sup>4</sup> C. -â. <sup>5</sup> A. say-.

'ntas' sa eva caturthaḥ pādaḥ. 11. catvāry anyāni catvāry anyāni. tāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u' gāyatrī. tad u brahmā 'bhisampadyate. aṣṭācaphāḥ paçavas teno paçavyam. 33.

ekādaṣe 'nuvāke prathamah khaṇḍaḥ.

I. 34. 1: athā 'dhyātman. idam eva cakṣus trivṛc catuspāc chuklaṁ kṛṣṇam puruṣaḥ. śuklam eva hīṅkāraḥ kṛṣṇam pra-stāvaḥ puruṣa udgītho yā imā āpo 'ntas sa eva caturthaḥ pādaḥ. 2. idam ādityasyā 'yanam idam candramasaḥ. catvārī 'māni catvārī 'māni. tāny aṣṭāu. aṣṭākṣarā gāyatrī. gāyatraṁ sāma brahma u gāyatrī. tad u brahmā 'bhisampadyate. aṣṭācaphāḥ paçavas teno paçavyam. 3. sa yo 'yam pavate sa' eṣa eva' prajāpatiḥ. tad v eva sāma. tasyā 'yam devo yo 'yam cakṣuṣi puruṣaḥ. sa eṣa āhutim atimatyo 'tkrāntaḥ. 4. atha yāv etāu candramāç cā 'dityaḥ ca yāv etāv apsu dṛçyete' etāv' etayor devāu. 5. yad dha vā idam āhur devānām devā ity ete ha te. ta eta āhutim atimatyo 'tkrāntāḥ. 6. tad dha pṛthur vāinyo divyān vrātyān<sup>8</sup> papraccha

yebhir<sup>9</sup> vāta iṣitaḥ pravāti

ye dadante pañca diṣas' samicīḥ.

ya āhutir<sup>10</sup> atyamanyanta<sup>11</sup> devū

apān<sup>12</sup> netāraḥ katame ta āsann

the fourth foot (quarter). 11. Four are the one, four the others. = I. 1. 3.

I. 34. 1. Now with regard to the self. This eye is threefold, fourfooted: white, black, person. The white is the *hīṅkāra*, the black is the *prastāva*, the person is the *udgītha*, the waters within are the fourth foot (quarter). 2. This is the course of the sun, this [the course] of the moon. Four are these, four these. = I. 1. 3. 3. He who cleanses here, that same one is Prajāpati. That is also the *sāman*. Its god is this person in the eye. That same, contemning the offering, [has] gone up (?). 4. And these two, moon and sun, which are seen here in the waters, these two are the gods of these two. 5. Truly when they say "the gods of the gods," it is these [that they mean]. These same, contemning the offering, [have] gone up (?). 6. Now Pṛthu Vāinya asked the divine mendicants thus: "The gods by whom impelled the wind blows forth, who give the five converging quarters, who contemned the offerings, the leaders of the waters

33. 'A. -am. 'C. om. 'B. ud. 'A. -trī; B.C. -tram.

34. 'A.B. -pāda. 'A. om. 'B. -yate. 'etā u. 'A. tdn. 'ebhir. 'A.B. daças; C. daça. 'C. -tr. 'C. ityam. 'B.C. parāḥ.

iti. 7. *te ha pratyūcur*

*imām eṣām pṛthivīm vasta eko*

*‘ntarikṣam’<sup>11</sup> pary eko babhūva :*

*divam eko dadate yo vidhartā’<sup>12</sup>*

*viṣvā āgāḥ pratirakṣanty anya’<sup>13</sup>*

iti. 8. *imām eṣām pṛthivīm vasta eka ity agnir ha saḥ.* 9. *an-tarikṣam’<sup>11</sup> pary eko babhūve ‘ti vāyur ha saḥ.* 10. *divam eko dadate yo vidharte’<sup>14</sup> ‘ty ādityo ha saḥ.* 11. *viṣvā āgāḥ pratirakṣanty anya iti. etā ha vāi devatā viṣvā āgāḥ pratirakṣanti candramā nakṣatrāṇi ‘ti. tā etās sāmāi ‘va satyo vyūḍho annū-dyāya.* 34.

*ekādaṣe ‘nurvāke dvitīyaḥ khaṇḍaḥ. ekādaṣo ‘nurvākus samāptaḥ.*

I. 35. 1. *athāi ‘tat sāma. tad āhus samvatsara eva sāme ‘ti.* 2. *tasya vasanta eva hīṅkāraḥ. tasmāt paṇavo vasantā hīṅka-rikratas’<sup>15</sup> samudāyanti.* 3. *grīṣmaḥ prastāraḥ. anirukto vāi prastāvo ‘nirukta pṛtānām grīṣmaḥ.* 4. *varsā udgīthaḥ. ud iva vāi varṣam gāyati.* 5. *śarat pratihāraḥ. śaradī ha khalu vāi bhāyisthā osadhayaḥ pacyante.* 6. *hemanto nidhanam. nidha-nakṛtā iva nāi hemaṇ prajā bhavanti.* 7. *tāv etāv antāu sanir-*

—which are they?” 7. They answered : “One of them dons this earth here, one hath encompassed the atmosphere, one, who is the disposer, gives the sky, others severally protect all regions.” 8. ‘One dons this earth here,’ that is Agni. 9. ‘One hath encompassed the atmosphere,’ that is Vāyu. 10. ‘One, who is the disposer, gives the sky,’ that is the sun. 11. ‘Others severally protect all regions,’ these divinities indeed severally protect all regions, viz. moon and asterisms. These are true, extended kindness (?) for food-eating.

I. 35. 1. Now this is the *sāman*. This they say : The *sāman* is in the year. 2. Of it spring is the *hīṅkāra*. Therefore animals come together in the spring, continually uttering *him*. 3. The summer is the *prastāra*. The *prastāva* is indistinct; the summer is indistinct among the seasons. 4. The rainy season (*varsāḥ*) is the *udgītha*. One sings the *udgītha* through the year (*varsā*), as it were. 5. The autumn is the *pratihāra*. Verily in the autumn most herbs ripen. 6. The winter is the *nidhanam*. In the winter creatures are put to an end (*nidhanakṛta*), as it were. 7. These two ends combine together; consequently the year is

34. <sup>11</sup> C. -ikṣ-. <sup>12</sup> -dhattā. <sup>13</sup> C. any.

<sup>14</sup> A.B. ann-; C. ‘nn-; all MSS. -yūyā.

35. <sup>1</sup> A.B. -karirkutas; C. -karikṛtas.

<sup>14</sup> A.B. vidhartte; C. vidhatte.

*dhattah. etad anu<sup>1</sup> anantā<sup>2</sup> sāmvatsarah.<sup>3</sup> tasyā<sup>4</sup> 'tān. antāu yad  
dhemantaḥ ca vasantāḥ ca. etad anu grāmasyā<sup>5</sup> 'ntāu sametaḥ.  
etad anu niṣkasyā<sup>6</sup> 'ntāu sametaḥ. etad anu ahir bhogān paryā-  
hrīya çaye. 1. tad yathā ha vā<sup>7</sup> niṣka<sup>8</sup> sāmantam grīvā<sup>9</sup> abhi-  
paryakta<sup>10</sup> evam anantaṁ sāma. 2. sa ya evam etad anantaṁ sāma  
vedū<sup>11</sup> 'nantatām<sup>12</sup> eva jayati. 35.*

*dvādaçe 'nuvāke prathamah khaṇḍah.*

I. 36. 1. *athāi 'tat parjanya sāma. tasya purvāta eva hīn-  
kārah. atha yad abhrānti samplāvayati sa prastāvah. atha yat  
stanayati sa udgīthah. atha yad vidyotate sa pratihārah. atha  
yad varṣati tan nidhanam. 2. tad etat parjanya sāma. sa ya  
evam etat parjanya sāma veda varṣuko<sup>1</sup> hā<sup>2</sup> 'smāi parjanyo bha-  
vati. 3. athāi 'tat puruṣe<sup>3</sup> sāma. tasyā<sup>4</sup> 'yam eva hīnkāro<sup>5</sup> 'yam  
prastāvo<sup>6</sup> 'yam udgītho<sup>7</sup> 'yam pratihāra idam nidhanam. 4. tad  
etat puruṣe sāma. sa ya evam etat puruṣe sāma vedo<sup>8</sup> "rdhva eva  
prajayā<sup>9</sup> paçubhir ārohann eti. 5. ya u enat<sup>10</sup> pratyag veda ye  
pratyāñco lokās tāñ jayati. tasyā<sup>11</sup> 'yam eva hīnkāro<sup>12</sup> 'yam pra-  
stāvo<sup>13</sup> 'yam<sup>14</sup> udgītho<sup>15</sup> 'yam pratihāra idam<sup>16</sup> nidhanam. ye pra-  
tyāñco lokās tāñ jayati. 6. ya u enat<sup>17</sup> tiryag veda ye tiryāñco<sup>18</sup>*

endless. Its two ends are winter and spring. In accordance with this the two ends of a village join together. In accordance with this the two ends of a necklace join together. In accordance with this a snake lies taking its coils about it. 1. Truly, as a necklace bent all around the neck, so is the endless *sāman*. He who knows this endless *sāman* thus conquers endlessness.

I. 36. 1. Now this is the *sāman* in Parjanya. The wind which precedes is its *hīnkāra*; when it causes the clouds to float together, that is the *prastāva*; when it thunders, that is the *udgītha*; when it lightens, that is the *pratihāra*; when it rains, that is the *nidhana*. 2. That is the *sāman* in Parjanya. He who thus knows the *sāman* in Parjanya, truly to him Parjanya sends rain. 3. Now this is the *sāman* in man. Of it this is the *hīnkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. 4. That is the *sāman* in man. He who thus knows the *sāman* in man, he keeps ascending upward by progeny and by cattle. 5. And he who knows it in reversed direction conquers those worlds which are reversed. Of it this is the *hīnkāra*, this the *prastāva*, this the *udgītha*, this the *pratihāra*, this the *nidhana*. The worlds which are reversed, those he conquers. 6. And he who knows it crosswise conquers those worlds which

1. 'C. om. 2. A.B. -tat. 3. A.B. savat. 4. 'grī. 5. A. -yattah. 6. 'C. nantām. 7. C. -pak. 8. -so. 9. prajā. 10. -nam. 11. C. om. 12. A.B. ena. 13. C. enant. 14. A.B. -yūnc. 15. A.B. insert ma.



*lokās tān jayati. tasya lomāi 'va hiṅkāras tvak prastāvo mān-  
sam udgītho 'sthi pratihāro maffā nidhanam. 7. tasya trīṇy  
āvīr gāyati prastāvam pratihāram' nidhanam. tasmāt puruṣa-  
sya trīṇy asthīṇy āvīr dantūḥ ca dvayāḥ ca nakhāḥ. ye tiryañco  
lokās tān jayati. 8. ya u enat samyag veda ye samyañco lokās  
tān jayati. tasya mana eva hiṅkāro vāk prastāvaḥ prāṇa udgī-  
thaḥ cakṣuḥ pratihāraḥ śrotram nidhanam. ye samyañco lokās  
tān jayati. 9. athāi 'tad devatāsu sāma. tasya vāyur eva hiṅkāro  
'gnik prastāva āditya udgīthaḥ candramā pratihāro diśa eva  
nidhanam. 10. tad etad devatāsu sāma. sa ya evam etad deva-  
tāsu sāma veda devatānām eva salokatām jayati. 36.*

*dvādaśe 'nuvāke dvitīyaḥ khaṇḍaḥ.*

I. 37. 1. *tasyāi 'tās tīra āgā āgneyy ekūi "ndry" ekū vāiḥva-  
devy ekū. 2. sū yā mandrā sū "gneyi. tayā prātassavanasyo  
'dgeyam. āgneyam. vāi prātassavanam āgneyo 'yam lokah.  
svayā "gayā prātassavanasyo 'dgūyaty ṛdhnōti 'man lokam.  
3. atha' yā ghoṣīṇy upadīmatī' sūi "ndri. tayā mādhyandinī-  
sya' savanasyo 'dgēyam. āindram vāi mādhyandinām savanam*

are crosswise. Of it the hair of the head is the *hiṅkāra*, the skin the *prastāva*, the flesh the *udgītha*, the bone the *pratihāra*, the marrow the *nidhana*. 7. Of it he sings three openly, viz. the *prastāva*, the *pratihāra*, the *nidhana*. Therefore three bones of man lie open, viz. the teeth and the two kinds of nails. The worlds which are crosswise, those he conquers. 8. And he who knows it converging conquers those worlds which are converging. Of it mind is the *hiṅkāra*, speech the *prastāva*, breath the *udgītha*, sight the *pratihāra*, hearing the *nidhana*. The worlds which are converging, those he conquers. 10. And this is the *sāman* in the divinities. Of it Vāyu is the *hiṅkāra*, Agni the *prastāva*, the sun the *udgītha*, the moon the *pratihāra*, the quarters the *nidhana*. 11. That is the *sāman* in the divinities. He who knows thus this *sāman* in the divinities, he conquers a share in the same world with the divinities.

I. 37. 1. Of it there are these three *āgās*: one belonging to Agni, one belonging to Indra, one belonging to all the gods. 2. That which is low, that belongs to Agni. With it the *udgītha* of the morning-libation should be sung. Verily the morning-libation belongs to Agni, this world belongs to Agni. \*He [then] sings the *udgītha* of the morning-libation with his (Agni's) own *āgā*, he enjoys this world. 3. And that which is loud [and] noisy, that belongs to Indra. With it the *udgītha* of the noon-

36. \*A. lāk. \*C. hiṅkārām.

37. \*C. āik. \*A.B. "ndr. \*C. om. sū . . . 'd. \*B. manādhi. \*A. om. atha . . . lokam. \*C. space for -adī-. \*C. -ādina.

āindro 'sūu lokah. svayā "gayā mādhyandinasya savanasyo  
'dgāyaty ṛdhnōty amuṣi' lokam. 4. atha yām' vāṅkayann iva  
prathayann iva gāyati sū vāṅvadevī. tayā trītyāsavanasyo  
'dgeyam. vāṅvadevaṁ vāi trītyāsavanam vāṅvadevo 'yam an-  
turālokaḥ. svayā "gayā trītyāsavanasyo 'dgāyaty" ṛdhnōti 'mam  
anturālokaḥ. 5. atho uccā khātū dhūr ekayāi 'vā "gayo 'dgeyam  
yad evā 'sya madhyam vāca iti. tad yayā vāi vācā vyāyaccha-  
māna udgāyati tad evā 'sya madhyam vācaḥ. tayā' vā etayā  
vācā sarvā vāca upagacchati. avyūṣiktām ekasthām grīyam  
ṛdhnōti ya evaṁ vedu. 6. atha yū krāuñcā sū bārhaspatyū. sa  
yo brahmavarcāsakāmas syāt sa<sup>12</sup> tayo 'dgāyēt, tad brahma vāi  
bārhaspatiḥ. tad vāi brahmavareasam ṛdhnōti. tathā ha brahma-  
varcāsi bhuvati. 7. atha ha cāikitāneya ekasyāi 'va sāmna  
āyān gāyati gāyatrasyāi 'va. tad anavānaṁ geyam.<sup>13</sup> tat<sup>14</sup>  
sāmna evā pratihārūd anavānaṁ geyam. tat prāno vāi gāya-  
tram. tad vāi prānam ṛdhnōti. tathā ha sarvam āyur eti. 37.

dvādaśe 'nuvāke dvitīyāḥ khaṇḍaḥ.

libation should be sung. Verily the noon-libation belongs to Indra, yonder world belongs to Indra. He [then] sings the *udgītha* of the noon-libation with his (Indra's) own *āgā*, he enjoys yonder world. 4. And [the *āgā*] which he sings shaking, as it were (tremolo), spreading 'it, as it were, that belongs to all the gods. With it the *udgītha* of the evening-libation should be sung. Verily the evening-libation belongs to all the gods, this intermediate world belongs to all the gods. He [then] sings the *udgītha* of the evening-libation with their own *āgā*, he enjoys this intermediate world. 5. Now above (?) they say: "The *udgītha* should be sung with one *āgā* only, viz. [with that] which is the middle (mean) of his voice." The voice with which he sings the *udgītha* expanding it apart, that is the middle (mean) of his voice. By means of this same voice he attains unto all voices. He who knows thus enjoys fortune not poured out in different directions [but] closely united. 6. And that which is plover-like belongs to Bṛhaspati. He who may be desirous of prominence in sacred lore should sing the *udgītha* with it. Verily this *brahman* is Bṛhaspati. He thus enjoys prominence in sacred lore. He thus becomes prominent in sacred lore. 7. Now Cāikitāneya sings the *āgā* of one *sāman* only, viz. of the *gāyatrā*[-*sāman*]. That should be sung without taking breath. That [part] of the *sāman* unto the *pratihāra* should be sung without taking breath. Thus breath is the *gāyatrā*[-*sāman*]. Verily he thus enjoys breath. He thus attains complete life.

37. 3-t 'mam. 4-yā; A. inserts *ghoṣinyn*. 10-yantī. 11-tāyā. 12-B. s; C. om. 13 insert vāi *gāyātram* from below. 14 B. inserts *sāmna*.

I. 38. 1. *atha ha brahmadattam' cāikitāneyam udgāyantaṁ kurava upodur ūjjahiḥ<sup>2</sup> sūmu dālbhye 'ti.* 2. *sa ho 'podyamāno nitarāṁ jagāu. tam ho "cuḥ kim upodyamāno nitarāṁ agāsir iti.* 3. *sa ho 'vāce 'durin vāi lome<sup>3</sup> 'ty etad evāi 'tat pratyupaṣṣṇ-maḥ.<sup>4</sup> tasmād u ye na etad upāvādiṣur<sup>5</sup> lomaṣānī 'va teṣāṁ gmaṣānāni bhavitāraḥ. atha vāyam ud eva gātāras<sup>6</sup> sma iti.* 4. *atha ha rājā jāivalir galānasam<sup>7</sup> ārkṣākāyanaṁ ṣāmūla-parṇābhyām utthitam pupraccha rcā "gātā<sup>8</sup> ṣālāvatyāḥ sāmnaḥ<sup>9</sup> iti.* 5. *nāi 'va rājann ṛce 'ti ho 'vāca na sūmne 'ti. tad yūyaṁ tarhi sarva eva paṇḍryyā<sup>10</sup> bhaviṣyatha ya evaṁ vidvāṁso 'gāyate 'ti.* 6. *atha yad dhu<sup>11</sup> 'vaksyad ṛcā ca sāmna<sup>12</sup> cā "gāme<sup>13</sup> 'ti dhūtena vāi. tad yātayāmnā 'malūkāḍenā<sup>14</sup> "gūte 'ti hāi 'nāns tad avak-  
syat. tad dhu tad uvāca svareṇa cāi 'va hīṅkāreṇa cā "gāme  
'ti. 38.*

*dvādaṣe 'nurāke tṛtīyaḥ khaṇḍaḥ.*

I. 39. 1. *atha ha satyādhipivāka cāitrarathis satyayajñam pāulusitam uvāca prācinayoge 'ti mama<sup>1</sup> ced vāi traṁ sāma vidvān sāmna<sup>2</sup> "rtejyāni karisyasi nāi 'va tarhi punar dīkṣām abhidhyātāsi 'ti. mihurdīkṣi<sup>3</sup> hy āsa.<sup>4</sup> 2. sa ho 'vāca yo nāi*

I. 38. 1. Now the Kurus reproached Brahmadata Cāikitāneya when he was singing the *udgītha*, (saying): "Stop the *sāman*, O Dālbhya." 2. He being reproached sang so much the more(?). They said to him: "Why hast thou, being reproached, sung so much the more?" 3. He said: "Verily this is the hair-(loma-) [*sāman*]; thus we make answer. And therefore the funeral-places of those who have thus reproached us will be hairy (lomaṣa), as it were. Now we shall only sing the *udgītha*." 4. Now king Jāivali asked Galūnasa Ārkṣākāyana, who had stood up with a woolen shirt (?) and a leaf: "O Ṣālāvatya, wilt thou sing with the *ṛc* [or] with the *sāman*?" 5. "Not with the *ṛc*," he said, "nor with the *sāman*." "Thus then all of you will become renowned, who sang knowing thus." 6. Now if he had said: "Let us sing both with the *ṛc* and with the *sāman*," truly he would have told them: "Sing with a sucked-out, used-up branch of the *amalā*-plant." Therefore he spoke thus: "Let us sing both with tone and with the *hīṅkāra*."

I. 39. 1. Now Satyādhipivāka Cāitrarathi said to Satyayajña Pāulusita: "O Prācinayoga, if thou, knowing the *sāman*, shalt perform the priestly office for me with the *sāman*, then thou wilt not think of a second consecration." For he was one who repeatedly consecrated. 2. He said: "He who knowing the for-

88. <sup>1</sup> *taḥ.* <sup>2</sup> *ūjjahi.* <sup>3</sup> *some.* <sup>4</sup> *-upāc.* <sup>5</sup> *A. B. -gul.* <sup>6</sup> *-tāra.* <sup>7</sup> *A. B. galūnasam; C. guḷinasam.* <sup>8</sup> *-ta.* <sup>9</sup> *paṇḍryyā.* <sup>10</sup> *ca āgame.*  
89. <sup>1</sup> *mac.* <sup>2</sup> *-kṣi.* <sup>3</sup> *ā.*

*sāmnas grīyaṁ vidvān sāmnā* "rtvijyaṁ karoti grīmān eva bhavati. *mano vāva sāmnas grīr iti.* 3. *yo vāi sāmnas pratisthām vidvān sāmnā* "rtvijyaṁ karoti *praty eva tiṣṭhati.* *vāg vāva sāmnas pratisthe* 'ti. 4. *yo vāi sāmnas suvarṇaṁ vidvān sāmnā* "rtvijyaṁ karoty *adhy asya grhe* 'suvarṇaṁ gamyate. *prāṇo vāva sāmnas suvarṇaṁ iti.* 5. *yo vāi sāmnas* 'pacitīm vidvān sāmnā "rtvijyaṁ karoty *apacitīmān eva bhavati.* *cakṣur vāva sāmnas* 'pacitir iti. 6. *yo vāi sāmnas* 'gritīm vidvān sāmnā "rtvijyaṁ karoti *gritīnān eva bhavati.* *gotraṁ vāva sāmnas* 'grutir iti. 39.

*dvādaṣe* 'nuvāke caturthaḥ khaṇḍaḥ. dvādaṣo 'nuvākas samāptaḥ.

I. 40. 1. *catvāri vāk parimitā padāni*

*tāni vidur brāhmaṇā ye manīṣiṇaḥ:*

*guhā* 'trīṇi *nīlā* 'ne' 'ṅgayanti

*turīyaṁ vāco manuṣyū vadantī*

'ti. 2. *vāg eva sāma.* *vācā hi sāma gāyati.* *vāg evo* 'ktham.' *vācā hy uktham* 'gaṁsati. *vāg eva yajuh.* *vācū* 'hi yajur anuvartate. 3. *tad yat kīm cā* 'rvācīnam *brahmaṇas tad vāg eva sarvam.* *atha yad anyatra brahma* 'padiṣyate. *nāi* 'va *hi tenā* "rtvijyaṁ karoti. *parokṣeṇāi* 'va *tu* 'kṛtam bhavati. 4. *tasyū*

tune of the *sāman* performs the priestly office with the *sāman*, he becomes fortunate. Verily mind is the fortune of the *sāman*. 3. He who knowing the firm stand of the *sāman* performs the priestly office with the *sāman*, he stands firm. Verily speech is the firm stand of the *sāman*. 4. He who knowing the gold of the *sāman* performs the priestly office with the *sāman*, in his house gold is found. Verily breath is the gold of the *sāman*. 5. He who knowing the reverence of the *sāman* performs the priestly office with the *sāman*, he becomes revered. Verily sight is the reverence of the *sāman*. 6. He who knowing the renown of the *sāman* performs the priestly office with the *sāman*, he becomes renowned. Verily hearing is the renown of the *sāman*.

I. 40. 1. = I. 7. 3. 2. Speech is the *sāman*; for with speech one sings the *sāman*. Speech is the *uktha*; for with speech one chants the *uktha*. Speech is the *yajus*; for with speech he follows out (recites) the *yajus*. 3. Whatsoever is this side of the *brahman*, all that is speech; and what is elsewhere is taught [to be] *brahman*. For not at all does one perform with it the priestly office, but it is performed in an occult manner. 4. Of

39. 'C. -ho.

40. 'B.C. -hāni. 'C. -hitāni. 'C. om. 'kt-. 'A.B. vācam. 'ne.

'A. om.

*etasyāi vāco manah pādāc cākṣuḥ<sup>8</sup> pādāc grottram pādo vāg eva caturthaḥ pādah.<sup>9</sup>* 5. *tad yad vāi manasū dhyāyati tad vācā vadati. yac cākṣuḥ paçyati tad vācā vadati. yac chrotrena gṛṇoti<sup>10</sup> tad vācā vadati.* 6. *tad yad etat sarvaṁ vācam evā 'bhisamayati<sup>11</sup> tasmād vāg eva sāmā. sa ha vāi sāmavit sa sāmā veda ya evaṁ veda.* 7. *tasyā etasyāi vācaḥ prāṇā<sup>12</sup> evā 'suh. eṣu hī 'daṁ sarvaṁ asūte<sup>13</sup> 'ti.* 40.

trayodaṣe 'nuvāke prathamah khaṇḍah.

I. 41. 1. *tena hāi 'tenū 'sunū devā jīvanti<sup>1</sup> pitaro jīvanti manasyā jīvanti paçavo jīvanti gandharvāpsarasas jīvanti sarvaṁ idaṁ jīvati.* 2. *tad āhur yad<sup>2</sup> asune<sup>3</sup> 'daṁ sarvaṁ<sup>4</sup> jīvati kas sāmno 'sur iti. prāṇa iti brūyāt. prāṇo ha vāna sāmno 'suh.* 3. *sa eṣa prāṇo vāci pratisthito vāg u prāṇe pratisthitū. tāv etāv evaṁ anyo<sup>5</sup> 'nyasmin pratisthitū. pratisthatī<sup>6</sup> ya evaṁ veda.* 4. *tad etad ṛcā 'bhyānāyate*

'dītir dyāur adītir antarikṣam<sup>7</sup>

adītir<sup>8</sup> mātū sa pitū sa putrah<sup>9</sup> :

viçve devā aditih<sup>10</sup> pañcu<sup>11</sup> janū

adītir jātām adītir janitvām

this same speech mind, is a quarter, sight is a quarter, hearing is a quarter, speech itself is the fourth quarter. 5. What he thinks with the mind, that he speaks with speech. What he sees with sight, that he speaks with speech. What he hears with hearing, that he speaks with speech. 6. In that this all thus unites ( $\sqrt{i+sam}$ ) into speech, therefore speech is the *sāman*. Verily he is *sāman*-knowing, he knows the *sāman*, who knows thus. 7. The breaths of this same speech are the vital air (*asu*). For in them this all was born ( $\sqrt{su}$ ).

I. 41. 1. By this same vital air the gods live, the Fathers live, men live, beasts live, Gandharvas and Apsarases live, this all lives. 2. This they say: "If this all lives by the vital air, what is the vital air of the *sāman*?" Let him say: "Breath." Verily breath is the vital air of the *sāman*. 3. This breath stands firm in speech, and speech stands firm in breath. Thus these two stand firm in each other. He stands firm who knows thus. 4. This same is spoken of in a *ṛc*: "Aditi is the heaven, Aditi is the atmosphere, Aditi is the mother, she is the father, she is the son; Aditi is all the gods, the five races; Aditi is what is born,

40. <sup>8</sup>C. inserts *caturthaḥ*. <sup>9</sup>A. *svād*. <sup>10</sup>*gṛṇoti*. <sup>11</sup>'hisam-. <sup>12</sup>-ṇa. <sup>13</sup>*asūte*; after this, all MSS. insert: *eṣu hī 'daṁ sarvaṁ sūte 'ti* (A. om. 'ti).

41. <sup>1</sup>A.B. -ntī 'ti. <sup>2</sup>B. *yadā*. <sup>3</sup>B. *yene*. <sup>4</sup>C. inserts *idaṁ*. <sup>5</sup>-ye. <sup>6</sup>A.B. *manyas*-. <sup>7</sup>C. *pratisthitaḥ*. <sup>8</sup>C. -riks-. <sup>9</sup>A. om. *adītir mātū* . . . . *adītir antarikṣam* in 5. <sup>10</sup>B. -caḥ.

iti. 5. *aditir dyāur aditir antarikṣam*<sup>1</sup>. *iti. eṣā*<sup>11</sup> *vai dyāur eṣā*<sup>11</sup> *'ntarikṣam.* 9. *aditir mātā sa pitā sa putra iti. eṣā vā*<sup>12</sup> *mātū* *'ṣā pitāi 'ṣā putrah.* 7. *viṣve devā aditih pañca janā iti. ye devā* *asurebhyah pūrve pañca janā āsan ya evā 'sāv āditye puruṣo* *yaḥ candramasi yo vidyuti yō 'psu yo 'yam akṣann*<sup>13</sup> *antar eṣa* *eva te. tad eṣāi 'va.* 8. *aditir jātām aditir*<sup>14</sup> *janitnam iti. eṣā hy* *eva jātām eṣā janitvam.* 41.

trayodaṣe 'nuvāke dvitīyaḥ khaṇḍah. trayodaṣo 'nuvākas samāptah.

I. 42. 1. *ārūṇir ha vāsisthaṁ cāikitāneyam brahmācāryam* *upeyāya. taṁ ho 'vācā 'jānāsi' sāmāya gāutama yad idam* *vayam*<sup>2</sup> *cāikitāneyās sāmāi 'vo 'pāsmāhe.*<sup>3</sup> *kām tvam devatām* *upāssu' iti. sāmāi 'va bhagavanta' iti ho 'vāca.* 2. *taṁ*<sup>4</sup> *ha* *papraccha yad agnāu tad vetthā*<sup>5</sup> *iti. jyotir vā etat tasya sāmno* *yad vayam sāmno 'pāsmāha iti.*<sup>6</sup> 3. *yat pṛthivyām tad vetthā*<sup>5</sup> *iti. pṛtiṣṭhā vā eṣā tasya sāmno yad vayam sāmno 'pāsmāha iti.* 4. *yad apsu tad vetthā*<sup>5</sup> *iti. gāntir vā eṣā tasya*<sup>7</sup> *sāmno yad* *vayam sāmno 'pāsmāha iti.* 5. *yad*<sup>8</sup> *antarikṣe tad vetthā*<sup>5</sup> *iti.*

Aditi is what is to be born." 5. 'Aditi is the heaven, Aditi is the atmosphere;' verily she is the heaven, she is the atmosphere. 6. 'Aditi is the mother, she is the father, she is the son;' verily she is the mother, she is the father, she is the son. 7. 'Aditi is all the gods, the five races;' the gods who were before the Asuras—five races—yonder person which is in the sun, in the moon, in lightning, in the water, within the eye here, that is they, that is she. 8. 'Aditi is what is born, Aditi is what is to be born;' verily she is what is born, she is what is to be born.

I. 42. 1. Ārūṇi went to Vāsistha Cāikitāneya to serve his studentship. He (V.) said to him (Ā.): "Thou knowest, my dear Gāutama, that we Cāikitāneyas worship this sāmān. What divinity dost thou worship?" "The sāmān, reverend sirs," he (Ā.) said. 2. He (Ā.) asked him (V.): "Dost thou know that which is in the fire?" "That is the brightness of that sāmān which we worship." 3. "Dost thou know that which is in the earth?" "That is the firm standing of that sāmān which we worship." 4. "Dost thou know that which is in the waters?" "That is the tranquillity of that sāmān which we worship." 5. "Dost thou know that which is in the atmosphere?" "That

41. <sup>11</sup> C. -so. <sup>12</sup> A. vāir. <sup>13</sup> C. -sam. <sup>14</sup> A. B. itir; C. iti.

42. <sup>1</sup> ('vācā) āja. <sup>2</sup> C. yaṁ. <sup>3</sup> -māha; after this insert iti. <sup>4</sup> C. leaves space for -sa. <sup>5</sup> -vata. <sup>6</sup> tā. <sup>7</sup> B. inserts here, in margin, 5. <sup>8</sup> etasya. <sup>9</sup> C. om. yad . . . . iti. (end of 5).

ātmanā vā eṣa tasya sāmno yad vayanī sāmno 'pāsmaha iti. 6. yad vāyāu tad vetthāṣ iti. gr̥r vā eṣa tasya sāmno yad vayanī sāmno 'pāsmaha iti. 7. yad dikṣu tad vetthāṣ iti. vyāptir vā eṣa tasya sāmno<sup>10</sup> yad vayanī sāmno 'pāsmaha<sup>11</sup> iti. 8. yad divi tad vetthāṣ iti. vibhūtir vā eṣa<sup>12</sup> tasya sāmno yad vayanī sāmno 'pāsmaha<sup>12</sup> iti. 42.

caturdaṣe 'nuvāke prathamah khaṇḍah.

I. 43. 1. yad āditye tad vetthāṣ iti. tejo vā etat tasya<sup>1</sup> sāmno yad vayanī sāmno 'pāsmaha iti. 2. yac candramasi tad vetthāṣ iti. bhā vā eṣa<sup>1</sup> tasya sāmno yad vayanī sāmno 'pāsmaha iti. 3. yan nakṣatresu tad vetthāṣ iti. prajā<sup>2</sup> vā eṣa tasya<sup>1</sup> sāmno yad vayanī sāmno 'pāsmaha iti. 4. yad anne tad vetthāṣ iti. reto vā etat<sup>3</sup> tasya<sup>1</sup> sāmno yad vayanī sāmno 'pāsmaha iti. 5. yat<sup>4</sup> paṇḍu tad vetthāṣ iti. yaço rā etat<sup>1</sup> tasya sāmno yad vayanī sāmno 'pāsmaha iti. 6. yad ̥ci tad vetthāṣ<sup>5</sup> iti. stomo<sup>6</sup> vā eṣa tasya<sup>1</sup> sāmno yad vayanī sāmno 'pāsmaha iti. 7. yad yajusī tad vetthāṣ iti. karma vā etat tasya<sup>1</sup> sāmno yad vayanī sāmno 'pāsmaha iti. 8. atha kim upāssē<sup>7</sup> iti. akṣaram<sup>8</sup> iti. katamat tad akṣaram<sup>8</sup> iti. yat kṣaran nā kṣiyate<sup>9</sup> ti. katamat tat<sup>8</sup> kṣaran<sup>8</sup> nā kṣiyate<sup>9</sup> ti. indra

is the self of that *sāman* which we worship." 6. "Dost thou know that which is in the wind?" "That is the fortune of that *sāman* which we worship." 7. "Dost thou know that which is in the quarters?" "That is the pervasion of that *sāman* which we worship." 8. "Dost thou know that which is in the sky?" "That is the display of that *sāman* which we worship."

I. 43. 1. "Dost thou know that which is in the sun?" "That is the splendor of that *sāman* which we worship." 2. "Dost thou know that which is in the moon?" "That is the light of that *sāman* which we worship." 3. "Dost thou know that which is in the asterisms?" "That is the understanding of that *sāman* which we worship." 4. "Dost thou know that which is in food?" "That is the seed of that *sāman* which we worship." 5. "Dost thou know that which is in the domestic animals?" "That is the glory of that *sāman* which we worship." 6. "Dost thou know that which is in the *re*?" "That is the praise of that *sāman* which we worship." 7. "Dost thou know that which is in the *yajus*?" "That is the action of that *sāman* which we worship." 8. "Now what dost thou worship?" "The syllable." "Which is that syllable?" "[That] which flowing ( $\sqrt{kṣar}$ ) was

42. <sup>10</sup> A.B. om. sāmno . . . pa. <sup>11</sup> -hā. <sup>12</sup> A.B. om. ṣa . . . -smaha.

43. <sup>1</sup> A.B. om. rest of quotation. <sup>2</sup> C. prajā. <sup>3</sup> A.B. om. tat of etat. <sup>4</sup> C. om. <sup>5</sup> vo. <sup>6</sup> A.B. ste-. <sup>7</sup> C. leaves space for -ssa. <sup>8</sup> -d. <sup>9</sup> akṣaran.







iti. 9. *katamas sa indra iti. yo 'kṣan'<sup>10</sup> ramata'<sup>11</sup> iti. katamas sa'<sup>12</sup> yo'<sup>13</sup> 'kṣan ramata iti. iyañ devate 'ti ho 'vāca.* 10. *yo 'yañ ca-ksuṣi'<sup>14</sup> puruṣa eṣa indra eṣa prajāpatiḥ. [sa] samaḥ pṛthivyā sama ākāṣeṇa samo divā samas sarveṇa bhūtena. eṣa paro divo dīp-  
yate.<sup>15</sup> eṣa ere 'danī sarvaṃ ity upāsītavyaḥ.<sup>16</sup>* 11. *sa yu etad evaṃ  
veda jyotiṣmān pratiṣṭhātvāñ chāntimān ātmavāñ chrīmān vyū-  
ptimān vibhūtimāns tejasvī'<sup>17</sup> bhāvān prajāvān retusvī yaṣasvī  
stomavān<sup>18</sup> karmavān akṣaravān indriyavān sāmānvī bhavati.*  
12. *tud v'<sup>19</sup> etud 're'ā 'bhyānūcyate.* 43.

caturdaśame 'nūvāke dvitīyaḥ khaṇḍaḥ.

I. 44. 1. *rūpañ-rūpaṃ pratirūpa babhūva*

*tad asya rūpaṃ praticakṣaṇāya :*

*indro māyābhiḥ pururūpa'<sup>2</sup> iṣyate<sup>3</sup>*

*yuktā hy asya harayaḥ śatā daśe*

*'ti.* 2. *rūpañ-rūpaṃ pratirūpo babhūve 'ti. rūpañ-rūpañ hy eṣa  
pratirūpo babhūva.* 3. *tud asya rūpaṃ praticakṣaṇāye 'ti. pra-  
ticakṣaṇāye<sup>4</sup> hā 'syāi<sup>5</sup> tud rūpaṃ.* 4. *indro māyābhiḥ pururūpa'<sup>6</sup>  
iṣyate<sup>7</sup> iti. māyābhir hy eṣa etat pururūpa<sup>8</sup> iṣyate.<sup>9</sup>* 5. *yuktā hy*

not exhausted ( $\sqrt{\text{ksi}}$ )." "Which is that which flowing was not exhausted?" "Indra." 9. "Who is this Indra?" "He who rests in the eye." "Who is he who rests in the eye?" "This divinity," he said. 10. That person which is in the eye, that is Indra, that is Prajāpati. [He is] the same with the earth, the same with space, the same with the sky, the same with all existence. He shines beyond the sky. He it is who must be worshiped as 'this all.' 11. He who knows this thus becomes bright, having a firm stand, tranquil, self-possessed, fortunate, pervading, displayed, possessing splendor, possessing light, possessing understanding, possessing seed, glorious, possessing praise, active, possessing the syllable, possessing Indra's power, possessing the *sāman*. 12. And this is also spoken of in a *re* :

I. 44. 1. "He became corresponding in form to every form; such is his form to look upon; Indra through magic moves about in many forms, for his ten hundred bay steeds are yoked." 2. 'He became corresponding in form to every form,' for he became corresponding in form to every form. 3. 'Such is his form to look upon,' verily to look upon his form is such. 4. 'Indra through magic moves about in many forms,' for through magic he thus moves about in many forms. 5. 'For

43. <sup>10</sup> A.B. -kṣa. <sup>11</sup> A.B. indramata. <sup>12</sup> C. so. <sup>13</sup> C. om. <sup>14</sup> A.B. -ī.  
<sup>15</sup> C. dīvy-. <sup>16</sup> -sītavyaḥ. <sup>17</sup> -rī. <sup>18</sup> A.B. stomān. <sup>19</sup> ud.  
44. <sup>1</sup> A.B. purura īpa; C. pururūpaṃ. <sup>2</sup> C. ramyate. <sup>3</sup> -iā. <sup>4</sup> C. -pam.  
<sup>5</sup> C. -pam. <sup>6</sup> C. ramiyate.

*asya harayaç' çatā dāḥ 'ti. sahasraṁ hūi 'ta ādityasya raçma-  
yah. te 'sya yuktās tāir idam sarvaṁ harati. tad yad etāir  
idam sarvaṁ harati tasmād dharayah.*

6. rūpaṁ-rūpaṁ<sup>8</sup> maghavā bobhavīti

māyāḥ kṛṇvānaḥ pari tanvaṁ svām :

trīr yad divaḥ pari muhūrtam<sup>9</sup> āgāt

svāir mantrāir anṛtupā ṛtāve

'ti. 7. rūpaṁ-rūpaṁ maghavā bobhavīti<sup>10</sup> 'ti.<sup>11</sup> rūpaṁ-rūpaṁ<sup>12</sup> hy  
eṣa maghavā bobhavīti. 8. māyāḥ kṛṇvānaḥ<sup>13</sup> pari tanvaṁ  
svām iti. māyābhir<sup>14</sup> hy<sup>15</sup> eṣa<sup>16</sup> etat svām tanvaṁ gopāyati. 9. trīr  
yad divaḥ pari muhūrtam āgāt iti.<sup>17</sup> trīr ha vā eṣa etasya mu-  
hūrtasye 'mām pṛthivīm samantaḥ paryeti 'māḥ prajāḥ saṁca-  
kṣānaḥ. 10. svāir mantrāir anṛtupā<sup>18</sup> ṛtāve 'ti. anṛtupā hy eṣa  
etat ṛtāvā.<sup>19</sup> 44.

caturdaḥ 'nuvāke tṛtīyaḥ khaṇḍaḥ.

I. 45. 1. tad dha pṛthur vāinyo divyān vrātyān papracche  
'ndram<sup>1</sup> uktham ṛcam udgītham āhur

brahma sāma prāṇaṁ vyānam :

mano<sup>2</sup> vā cakṣur apānam āhuḥ

crotrāṁ crotrīyā bahudhā vadanti

'ti. 2. te pratyūcār •

his ten hundred bay steeds are yoked,' verily these are the  
thousand rays of the sun ; they are yoked for him, with them  
he takes this all. In that he takes ( $\sqrt{hr}$ ) with them this all,  
therefore they are called bay (*hari*). 6. "Into every form the  
bounteous one often changes, exercising magic around his own  
body, when thrice in a moment he hath come from the sky, through  
his own incantations drinking out of season, the holy one." 7.  
'Into every form the bounteous one often changes,' for into  
every form this bounteous one does often change. 8. 'Exercis-  
ing magic around his own body,' for through magic he thus  
protects his own body. 9. 'When he thrice in a moment hath  
come from the sky,' for thrice in this moment he goes com-  
pletely around this earth surveying these people. 10. 'Through  
his own incantations drinking out of season, the holy one,' for  
he is thus drinking out of season, the holy one.

I. 45. 1. Now Pṛthu Vāinya inquired this of the divine men-  
dicants: "They call Indra *uktha*, *ṛc*, *udgītha*, *brahman*, *sāman*,  
breath, *vyāna*, or they call [him] mind, eye, *apāna*, ear; the learned  
speak [of him] in many ways." 2. They answered: "These hymn-

44. <sup>1</sup> C. om. *harayaç* . . . . . *te 'sya*. <sup>8</sup> A.B. insert *ma*. <sup>9</sup> *murh*.  
<sup>10</sup> C. om. *iti*. <sup>11</sup> repeats *rūpaṁ-rūpaṁ* . . . . . -*vīti* 'ti (1). <sup>12</sup> A. *kṛvā*.  
<sup>13</sup> A. -*bhi*. <sup>14</sup> A. *ça*. <sup>15</sup> A. om. <sup>16</sup> *ati*. <sup>17</sup> C. *nṛt*-. <sup>18</sup> C. *ṛtā*.  
45. <sup>1</sup> C. -*idam*. <sup>2</sup> C. no.

ṛṣaya ete mantrakṛtaḥ purāṇāḥ

punar ājūyante vedānām guptyāi kam :

te vāi vidvāṃso vāinya tad vadanti

samānam puruṣam bahudhā nivīṣtam

iti. 3. imām ha vā tad devatām trayyām<sup>8</sup> vidyāyām imām<sup>9</sup> samānām<sup>6</sup> abhy<sup>5</sup> eka āpayanti nāi<sup>7</sup> 'ke. yo ha vāvūi<sup>10</sup> 'tad evaṃ veda sa evūi<sup>11</sup> 'tām devatām samprati veda. 4. sa eṣa indra udgīthaḥ. sa yadūi<sup>12</sup> 'ṣa indra udgītha āgacchati nāi<sup>13</sup> 'vo 'dgātuḥ co 'pagātīrṇāni<sup>14</sup> ca vijñāyate.<sup>15</sup> ita evo "rdhvas"<sup>16</sup> svar<sup>17</sup> uleti. sa upari mūrdhno lelūyati. 5. sa vidyād āgamad indro ne<sup>18</sup> 'ha kaṣ cana pāpmā nyanāgaḥ pariṣeksyata<sup>19</sup> iti. tasmīn ha na kaṣ cana pāpmā nyanāgaḥ pariṣisyate. 6. tad etad abhrātṛvyam sanna. na ha nā indraḥ kaṃ cana bhrātṛvyam paṣyate. sa yathe 'ndro na kaṃ cana bhrātṛvyam paṣyata evaṃ eva na kaṃ cana bhrātṛvyam paṣyate ya etad evaṃ vedū 'tho yasyāi<sup>20</sup> 'vaṃ vidvān udgāyati. 45.

caturdaṣe 'nuvāke caturthaḥ khaṇḍaḥ. caturdaṣo 'nuvākas samāptaḥ.

I. 46. 1. prajāpatiḥ vā veda agra āsīt. so 'kūmayata bahus syām prajāyeya bhūmānam gaccheyam iti. 2. sa soḍaṣadhā 'tmānam ryakuruta bhudraṃ ca samāptiḥ cā<sup>21</sup> 'bhūtiḥ ca<sup>22</sup> sam-

composing sages of old are born hither again for the keeping of the Vedas ; verily they knowing [it], O Vāinya, say this, that one and the same person is entered into many places." 3. So some cause the attainment in the threefold knowledge of this divinity, this same one, others do not. 4. Verily he who knows this thus, he thoroughly knows this divinity. 5. That same Indra is the *udgītha*. When this same Indra comes as *udgītha*, he is not distinguished both of the *udgātar* and the *upagātars*. He rises upward from here to heaven ; he twinkles above the head. 6. He should know : " Indra hath come ; no evil whatever, [not a] trace, will be left here ;" truly in him no evil whatever, [not a] trace, is left. 7. That is the rivalless *sāman*. Verily Indra sees no rival whatever. As Indra sees no rival whatever, so he also sees no rival whatever who knows this thus, and also he for whom one knowing thus sings the *udgītha*.

I. 46. 1. Prajāpati in the beginning was the Veda. He desired : " May I be many, may I beget progeny, may I attain manifoldness." 2. He divided himself into sixteen parts : bliss

45. <sup>8</sup> A. *traryyā* ; B. *tṛryyā*. <sup>4</sup> A. B. *imām*. <sup>5</sup> -nā. <sup>6</sup> C. *ny*. <sup>7</sup> A. B. *ha vāi*. <sup>8</sup> *ya vāi*. <sup>9</sup> A. B. -*tṛn*-. <sup>10</sup> insert *tī*. <sup>11</sup> *rdhva*. <sup>12</sup> *svara*. <sup>13</sup> *pariṣe*-.  
46. <sup>1</sup> C. *ce*.

*bhūtiḥ ca bhūtaṁ ca sarvaṁ ca rūpaṁ cā 'parimitaṁ ca  
grīḥ ca yuṣaḥ ca nāma cā 'graṇi ca saṁjātāḥ ca payuḥ ca  
mahāyā' ca rasaḥ ca. 3. tad yad bhadraṁ hṛdayaṁ asya tat.  
tatas saṁvatsaraṁ asṛjatu. tad asya saṁvatsaro 'nūpatisthate.<sup>2</sup>  
4. samāptih karmā 'sya tat. karmaṇā hi samāpnoti. tata ṛtūn  
asṛjatu. tad asya ṛtavo 'nūpatisthante. 5. ābhūtir annaṁ asya  
tat.<sup>3</sup> [tac] caturdhū<sup>4</sup> bhavati. tato māsaṁ ardhamāsaṁ ahorā-  
trāṇy usaso 'sṛjatu. tad asya māsaṁ ardhamāsaṁ ahorātrāṇy usaso  
'nūpatisthante. 6. sambhūtī<sup>5</sup> reto<sup>6</sup> 'sya tad. retaso hi sambha-  
vati. 46.*

*pañcadaśe 'nūvāke prathamah khaṇḍah.*

I. 47. 1. *tataḥ candramasaṁ asṛjatu. tad asya candramā anū-  
patisthate. tasmāt sa retasaḥ pratirūpaḥ. 2. bhūtaṁ<sup>1</sup> prāyo<sup>2</sup>  
'sya saḥ. tato vāyem asṛjatu. tad asya vāyur anūpatisthate.  
3. sarvaṁ apāno 'sya saḥ. tataḥ paçūn asṛjatu. tad asya paçaro<sup>3</sup>  
'nūpatisthante. 4. rūpaṁ vyāno 'sya saḥ. tataḥ prajāḥ asṛjatu.  
tad asya prajāḥ anūpatisthante. tasmād āsu prajāsu rūpāṇy  
adhigamyaṁte.<sup>4</sup> 5. aparimitaṁ mano 'sya tat. tato<sup>5</sup> diço 'sṛjatu.*

and attainment and energy and growth and existence and the  
all and form and the infinite and fortune and glory and name  
and the summit and the fellows and milk and exaltation and  
sap. 3. What bliss is, that is his heart. Thence he created the  
year. That of him the year attends upon. 4. Attainment, that is  
his action. For by action one attains. Thence he created the sea-  
sons. That of him the seasons attend upon. 5. Energy, that is  
his food; that becomes four-fold. Thence he created months,  
half-months, nights and days, dawns. That of him months, half-  
months, nights and days, dawns attend upon. 6. Growth, that  
is his seed. For from seed one grows.

I. 47. 1. Thence he created the moon. That of him the moon  
attends upon. Therefore one corresponds to the seed. 2. Exist-  
ence, that is his breath. Thence he created the wind. That of  
him the wind attends upon. 3. The all, that is his *apāna*.  
Thence he created the domestic animals. That of him the  
domestic animals attend upon. 4. Form, that is his *vyāna*.  
Thence he created offspring. That of him offspring attends  
upon. Therefore among this offspring forms are found. 5. The  
infinite, that is his mind. Thence he created the quarters. That

46. <sup>1</sup>-yān. <sup>2</sup>A.B. -ante. <sup>3</sup>A.B. insert *tu*. <sup>4</sup>A.B. *tad*; C. om. <sup>5</sup>A.B. *añcardhā*; C. *ardhā*. <sup>6</sup>-ti. A.B. -tā; C. -ta.

47. <sup>1</sup>-ta. <sup>2</sup>-ya. <sup>3</sup>A.B. *rūpaçaro*. <sup>4</sup>-yate. <sup>5</sup>C. om. *tato . . . . . tas-*  
*māt.*

*tad asya diṣo 'nūpatisthante, tasmāt tā aparimitāḥ. aparimitam iva hi manah. 6. ṣrīr vāg asya sā, tatas samudram asṛjata. tad asya samudro 'nūpatisthate. 7. yaças tapo 'sya tat, tato 'gnim asṛjata, tad' asyā' 'gnir anūpatisthate, tasmāt sa mathitād' iva saṁtaptād iva jāyate. 8. nāma cakṣur asya tat. 47.*

*pañcadaṣe 'nūvāke dvitīyaḥ khaṇḍaḥ.*

I. 48. 1. *tata ādityam asṛjata, tad asyā' 'dityo 'nūpatisthate. 2. agram mūrdhā 'sya saḥ, tato divam asṛjata, tad asya dyāur anūpatisthate. 3. sajātā aṅgāny' asya tāni, aṅgāir' hi saha jāyate, tato vanaspatim asṛjata, tad asya vanaspatayo 'nūpatisthante. 4. payo' lomāny asya tāni, tata oṣadhīr asṛjata, tad asyāu 'ṣadhayo 'nūpatisthante. 5. mahīyā' māṁsāny asya tāni, māṁsāir' hi saha' mahīyate, tato rayāṁsy asṛjata, tad asya vāyāṁsy anūpatisthante, tasmāt tāni prapatisṣṇāni, prapatisṣṇāni 'ra mahāmāṁsāni, 6. raso majjā' 'sya saḥ, tataḥ pṛthivīm asṛjata, tad asya pṛthivy anūpatisthate, 7. sa hāi' 'vam ṣoḍuṣadhā*

of him the quarters attend upon. Therefore they are infinite; for infinite, as it were, is mind. 6. Fortune, that is his speech. Thence he created the ocean. That of him the ocean attends upon. 7. Glory, that is his heat (penance). Thence he created fire. That of him the fire attends upon. Therefore it is born from the churned, as it were, from the thoroughly heated, as it were. 8. Name, that is his eye.

I. 48. 1. Thence he created the sun. That of him the sun attends upon. 2. The summit, that is his head. Thence he created the sky. That of him the sky attends upon. 3. The fellows, those are his limbs. For with his limbs one is born. Thence he created the forest-trees. That of him the forest-trees attend upon. 4. Milk, that is the hair of his body. Thence he created the herbs. That of him the herbs attend upon. 5. Exaltation, that is his flesh. For with the flesh one is exalted (?). Thence he created the birds. That of him the birds attend upon. Therefore they fly forth. Forth-flying (elastic?) as it were are the large [pieces of] flesh (?). 6. The sap, that is his marrow. Thence he created the earth. That of him the earth attends upon. 7. He thus having divided himself into sixteen parts came together. Because he came together ( $\sqrt{i} + sam$ ),

47. <sup>6</sup>C. om. <sup>1</sup>C. *tasyā*. <sup>8</sup>A.B. *mathitāmid*; C. *mathititād*.

48. <sup>1</sup>A. *aṅgāny*; B. *aṅgaṁhāny*; C. *aṅgaṁhī*. <sup>2</sup>A. *tā*. <sup>3</sup>A. *gāir*. <sup>4</sup>A. om. *payo* . . . *anūpatisthante* in 5. <sup>5</sup>B. *mahīyā*; C. *mahīyā*. <sup>6</sup>B. *ta*. <sup>7</sup>*mahim*-. <sup>8</sup>A.B. *majjā*. <sup>9</sup>A.B. -*nte*.

"*tmānanā vikṛtya sūrdhanā samāit. tad yat sūrdhanā samāitāt*<sup>10</sup>  
*tat sāmnaś sāmnaśvam. s. sa evāi 'sa hiraṇmayah puruṣa ud-*  
*atisthāt prajānān janitā.*" 48.

*pañcadaśe 'nuvāke tṛtīyaḥ khaṇḍaḥ.*

I. 49. 1. *devāsura āspardhanta. te devāḥ prajāpatiṃ upādha-*  
*vañ jayāmā 'surān iti. 2. so 'bravīn na vāi mān yūyañ vittha'*  
*nā 'surāḥ. yad vāi mān yūyañ vidyāta' tato vāi yūyam eva*  
*syāta parā 'surā bhareyur iti. 3. tad vāi brāhī' ty abruvan. so*  
*'bravīt puruṣaḥ prajāpatis sāmē 'ti mo 'pāddhvan. tato vāi yū-*  
*yam eva bhaviṣyatha parā 'surā bhaviṣyanti 'ti. 4. tam puru-*  
*ṣaḥ prajāpatis sāmē 'ty upāsata. tato vāi devā abhavan parā*  
*'surāḥ. sa go hāi 'vañ vidvān puruṣaḥ prajāpatis sāmē 'ty upāste*  
*bharaty ātmanā parā 'sya dviṣan bhrātṛyo bharatī. 49.*

*pañcadaśe 'nuvāke caturthaḥ khaṇḍaḥ. pañcadaśo 'nuvākaś samāptaḥ.*

I. 50. 1. *devā vāi vijigyaṇā' abruvan dvitīyaṃ karavāmahāi.*  
*mā 'dvitīyā bhūme 'ti. te 'bruvan sāmāi 'va' dvitīyaṃ karavā-*  
*mahāi. sāmāi 'va no dvitīyaṃ aśtē iti. 2. tu ime dyāvapṛthivī*  
*abruvan sametañ sāmā prajānagatam iti. 3. so' 'sān asyā abh-*  
*bhatsata. so' 'bravīt bahu vā etasyān kinī ca kinī ca kurvanty*

that is the reason why the *sāman* is called so. s. That same one arose, a golden person, a generator of offspring.

I. 49. 1. The gods and the Asuras contended. These gods ran unto Prajāpati [for help, saying]: "Let us overcome the Asuras." 2. He said: "Verily you do not know me, neither do the Asuras. Verily if you should know, then you would prevail, the Asuras would perish." 3. "Tell that," they said. He said: "Worship me [saying]: 'Puruṣa, Prajāpati, Sāman.' Verily you will then prevail, the Asuras will perish." 4. They worshiped him [saying]: "Puruṣa, Prajāpati, Sāman." Thereupon the gods verily prevailed, the Asuras perished. He who knowing thus worships [saying]: "Puruṣa, Prajāpati, Sāman," prevails himself, his hostile rival perishes.

I. 50. 1. The gods, having completely conquered, said: "Let us make a second; let us not be without a second." They said: "Let us make the *sāman* the second; let the *sāman* be our second." 2. They said to this sky and earth: "Unite, bring forth the *sāman*." Yonder [sky] strongly abhorred this [earth].

48. <sup>10</sup> C. *samāit*; A.B. after this repeat: *tad yat sūrdhanā samāitāt* (1).  
<sup>11</sup> *jayitā.*

49. <sup>1</sup> B. *ṣattha.* <sup>2</sup> *-yāta.* <sup>3</sup> A.B. *-hā.*

50. <sup>1</sup> A. *vijigyaṇā.* <sup>2</sup> A.B. *vā.* <sup>3</sup> *sā.* <sup>4</sup> *abihat.*

*adhīstḥivanty<sup>5</sup> adhīcaranty adhyāsate. punīta nṛ enām apūtā vā iti. 4. te gāthām abruvan tvayā punāme 'ti. kiṁ tatas syād iti. śatasaniś<sup>6</sup> syā iti. tathe 'ti. te gāthayā 'punan. tasmād uta gāthayā śatanī sunoti. 5. te kumbyām abruvan tvayā punāme 'ti. kiṁ tatas syād iti. śatasaniś syā iti. tathe 'ti. te kumbyayā<sup>7</sup> 'punan. tasmād uta kumbyayā<sup>8</sup> śatanī sunoti."* 6. *te<sup>9</sup> nārāṇsīm abruvan tvayā punāme 'ti. kiṁ tatas syād iti. śatasaniś<sup>10</sup> syā iti. tathe 'ti. te nārāṇsīsyā 'punan. tasmād uta nārāṇsīsyā śatanī sunoti. 7. te rāibhīm<sup>11</sup> abruvan tvayā punāme 'ti. kiṁ tatas<sup>12</sup> syād iti. śatasaniś<sup>10</sup> syā iti. tathe 'ti. te rāibhyā 'punan. tasmād uta rāibhyā śatanī sunoti. 8. se 'yam pātā. athā 'manu abravīd bahu vāi kiṁ ca kiṁ ca pramāṇāḥ carati. tasmā<sup>13</sup> anayānīśre 'ti. 50.*

śoḍaṣe 'nūvāke prathamah khaṇḍah.

I. 51. 1. *sa āilabenā<sup>1</sup> 'punīta. pūtāni ha rā asya sāmāni pātā ṛcāḥ pūtāni yajūṁsi pūtān anūktān pūtān sarvaṁ<sup>2</sup> bhavati ya*

He said: "Verily they do much on her of this kind and of that, they spit on her, they go about on her, they sit on her. Cleanse her now; verily she is unclean." 3. They said to the *gāthā*: "With thee we will cleanse [her]." "What would be the consequence?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *gāthā*. And therefore one obtains a hundred with the *gāthā*. 4. They said to the *kumbyā*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *kumbyā*. And therefore one obtains a hundred with the *kumbyā*. 5. They said to the *nārāṇsī*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *nārāṇsī*. And therefore one obtains a hundred with the *nārāṇsī*. 6. They said to the *rāibhī*: "With thee we will cleanse [her]." "What would be the consequence of it?" "Thou wouldst be gainer of a hundred." "Very well." They cleansed [her] with the *rāibhī*. And therefore one obtains a hundred with the *rāibhī*. 7. This [earth] here [was] cleansed. Then she said to yonder [sky]: "Verily much does a man practice of this sort and of that; cleanse thyself also."

I. 51. 1. He cleansed himself with noise (?). Verily the *sāmāns* are cleansed, the *ṛc's* are cleansed, the *yajuses* are

50. <sup>5</sup> -stḥiv-. <sup>6</sup> -ni; C. -nī, and so all MSS. in 5, 6, and 7. <sup>7</sup> C. -bhy-.  
<sup>8</sup> A.B. repeat 5. <sup>9</sup> C. tena. <sup>10</sup> C. śatanī. <sup>11</sup> -bhīm. <sup>12</sup> C. ta. <sup>13</sup> tam.  
 51. <sup>1</sup> -lav-; B. āilavāinām. <sup>2</sup> -vām.



eram veda. 2. te sametya sâma prâjanayatâm.<sup>3</sup> tad yat sametya sâma prâjanayatâm tat sâmnas<sup>4</sup> sâmatvam. 3. tad idam sâma sṛṣtam ada utkranya lelâyad atisṭhat. tasya sarve devâ mama tvina âsan mama mame<sup>5</sup> 'ti. 4. te 'bruvan vî 'dam<sup>6</sup> bhajâmahâ iti. tasya vibhâge na samapâdayan. tân prajâpatir abravîd apetu. mama vâ etat. aham eva vo vibhaksyâmî<sup>7</sup> 'ti. 5. so 'gnîm abravîd tvam vâ me jyesthah putrânâm asi. tram prathamam nṛṇâṃsve 'ti. 6. so 'bravîd mandram sâmnam vṛṇe 'nnâdyan<sup>8</sup> iti. sa ya etad gâyât<sup>9</sup> annâda<sup>10</sup> eva so 'sam mām u sa devânām ṛchâd ya evam vidvânsam etad gâyantam upavadâd iti. 7. athe<sup>11</sup> 'ndram<sup>12</sup> abravîd tvam anuvṛṇâṃsve 'ti. 8. so 'bravîd ugram<sup>13</sup> sâmnam vṛṇe ṣṛiyam<sup>14</sup> iti. sa<sup>15</sup> ya etad gâyât<sup>16</sup> chrîmân eva so 'sam mām u sa devânām ṛchâd ya evam vidvânsam etad gâyantam upavadâd iti. 9. atha somam abravîd tram anuvṛṇâṃsve 'ti. 10. so 'bravîd<sup>17</sup> valgu sâmnam vṛṇe ṣṛiyam iti. sa ya etad gâyât ṣṛiya eva sa kîrteḥ ṣṛiyaḥ cakṣuṣaḥ ṣṛiyas sarveṣâm asan mām u sa devânām ṛchâd ya eram vidvânsam etad gâyantam upavadâd iti. 11. atha bṛhaspatim abravîd tvam<sup>18</sup> anuvṛṇâṃsve<sup>19</sup> 'ti. 12. so 'bravîd krânîcâm sâmnam vṛṇe brahmararcasam iti.

cleansed, the *anûkta* is cleansed, the all is cleansed of him who knows thus. 2. These two having united generated the *sâman*. Because they having united ( $\sqrt{i} + sam$ ) generated the *sâman*, therefore the *sâman* is called so. 3. This same *sâman*, having been created, coming up there stood twinkling. All the gods were desirous of possessing it [saying]: "[It is] mine, [it is] mine." 4. They said: "Let us share it out among ourselves." They did not agree in its division. Prajâpati said to them: "Go away! Verily, this is mine. I will share it out among you." 5. He said to Agni: "Verily, thou art the eldest of my sons; choose thou first." 6. He (A.) said: "I choose the soft (piano) of the *sâman*, i. e. the food-eating. Whosoever shall sing this, may he be a food-eater; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 7. Then he (P.) said to Indra: "Choose thou after [him]." 8. He (I.) said: "I choose the strong of the *sâman*, i. e. fortune. Whosoever shall sing this, may he be fortunate; and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 9. Then he said to Soma: "Choose thou after [him]." 10. He (S.) said: "I choose the pleasant of the *sâman*, i. e. the dear. Whosoever shall sing this, may he be dear to fame, dear to sight, dear to all, and may he encounter me of the gods who speaketh ill of one who knoweth thus, who singeth this." 11. Then he (P.) said

51. <sup>3</sup> A.B. *prâj*. <sup>4</sup> -at. <sup>5</sup> A. me. <sup>6</sup> C. leaves space for *vî 'dam*; A.B. *vidâm*. <sup>7</sup> B.C. *bhaviṣy*. <sup>8</sup> B.C. *ṣṛiyam*. <sup>9</sup> B.C. *gâyatrâc*. <sup>10</sup> B.C. *chrîmân*. <sup>11</sup> B.C. *atha*. <sup>12</sup> B.C. *somam*. <sup>13</sup> B.C. *valgu*. <sup>14</sup> B.C. *ṣṛiyam*. <sup>15</sup> A. om. *sa ya* . . . so 'bravîd in 9. <sup>16</sup> B.C. *gâyatrâc*. <sup>17</sup> A. om. <sup>18</sup> A. *nuvṛ*.

sa ya etad gāyād brahmanarcasy eva so 'san mām u sa devānām  
ṛcchād ya evaṁ vidvāṅsam etad gāyantam upavadād iti. 51.

śoḍaṣe 'nūvāke dvitīyaḥ khaṇḍaḥ.

I. 52. 1. *atha viśvān devān abravīt yūyam anuvṛṇīdhvam iti.*  
2. *te 'bruvan vāiṣvadevaṁ sāmno vṛṇīmahe prajānanam iti. sa*  
*ya etad gāyāt prajāvān eva so 'sad' asmān u' devānām ṛcchād*  
*ya evaṁ vidvāṅsam etad gāyantam upavadād iti.* 3. *atha paśūn*  
*abravīt yūyam anuvṛṇīdhvam iti.* 4. *te 'bruvan vāyur vā asmā-*  
*kam iṣe. sa eva no varisyaṭa' iti. te vāyus ca paśaraḥ cā 'bru-*  
*van niruktān' sāmno vṛṇīmahe paśuvyam iti. sa ya etad gāyāt*  
*paśumān eva so 'sad' asmān u ca sa vāyur' ca devānām' ṛcchād*  
*ya evaṁ vidvāṅsam etad gāyantam upavadād iti.* 5. *'atha pra-*  
*jāpatir abravīt aham anucariṣya iti.'* 6. *so 'bravīt aniruktān*  
*sāmno vṛṇe svargyam' iti. sa ya etad gāyāt svargaloka eva so*  
*'san' mām u sa devānām' ṛcchād ya evaṁ vidvāṅsam etad gāyan-*  
*tam upavadād iti.* 7. *atha varuṇam abravīt tvam anuvṛṇīṣve*  
*'ti.* 8. *so 'bravīt yud ro na kaḥ canā' vṛta tad aham pariha-*

to Bṛhaspati: "Choose thou after [him]." He (B.) said: "I  
choose the plover-like of the *sāman*, i. e. excellence in sacred  
lore. Whosoever shall sing this, may he be excellent in sacred  
lore; and may he encounter me of the gods who speaketh ill of  
one who knoweth thus, who singeth this."

I. 52. 1. Then he said to all the gods: "Choose ye after  
[him]." 2. They said: "We choose that of the *sāman* which  
belongs to all the gods, i. e. generation. Whosoever shall sing  
this, may he be rich in generation, and may he encounter us of the  
gods who speaketh ill of one who knoweth thus, who singeth this."  
3. Then he said to the domestic animals: "Choose ye after  
[them]." They said: "Vāyu is our lord; he will choose for us."  
4. They, Vāyu and the domestic animals, said: "We choose the  
distinct [part] of the *sāman*, i. e. that which belongs to the domes-  
tic animals. Whosoever shall sing this, may he be rich in do-  
mestic animals; and may he encounter us and Vāyu of the gods  
who speaketh ill of one who knoweth thus, who singeth this."  
5. Then Prajāpati said: "I will choose after [them]." 6. He said:  
"I choose the indistinct [part] of the *sāman*, i. e. that which be-  
longs to heaven. Whosoever shall sing this, may he be in posses-  
sion of the heavenly world, and may he encounter me of the gods  
who speaketh ill of one who knoweth thus, who singeth this."  
7. Then he said to Varuṇa: "Choose thou after [me]." 8. He said:

52. <sup>1</sup> B. inserts *ma*. <sup>2</sup> insert from below *ca sa vāyur*. <sup>3</sup> C. *variṣṭha*.  
<sup>4</sup> *anir-*. <sup>5</sup> B. *-yuḥ*. <sup>6</sup> A.B. omit the rest, to *iti*. <sup>7</sup> A.B. *ti*. <sup>8</sup> A.B. *svar-*  
*gam*. <sup>9</sup> B. *samut*.

*riṣya*<sup>10</sup> *iti. kim iti. apudhvāntaṁ*<sup>11</sup> *sāmno vṛṇe 'paṣavyam iti. sa ya etad gāyād apaṣur*<sup>12</sup> *eva so 'san mām u sa devānām ṛechād*<sup>13</sup> *ya etad gāyād iti. 9. tāni vā etāny aṣṭāu gītāgītāni sāmnaḥ. innāny u ha vāi sapta gītāni. athe*<sup>14</sup> *'yam eva vāruṇy āgā 'gītā. 10. sa yān ha kām*<sup>15</sup> *cāi 'vān vidvān etāsān sapta-nām āgāmān gāyati gītām eva 'sya bhavaty etān u kāmān*<sup>16</sup> *rādhnoti*<sup>17</sup> *ya etān kāmān. athe 'mām eva vāruṇm āgām na gāyet. 52.*

ṣoḍaṣe 'nuvāke tṛtīyaḥ khaṇḍaḥ. ṣoḍaṣo 'nuvākus samūptaḥ.

I. 53. 1. *dvayān vāve 'dam agra āsīt sac cāi 'vā 'sac ca. 2. taylor yat sat tat sāmā tan manas sa prānaḥ. atha yad asat sa rk' sū vāk so 'pānaḥ. 3. tad yan manaḥ ca prānaḥ ca tat samānam. atha yā vāk cā 'pānaḥ ca tat samānam. idam āyata-nam manaḥ ca prānaḥ ce 'dam āyatanam*<sup>18</sup> *vāk cā 'pānaḥ ca. tasmāt pumān dukṣīnato yoṣān upaṣete.*<sup>3</sup> 4. *se 'yam ṛy asmīn sāmān*<sup>4</sup> *nithunam āicchata. tām aprachat kām tram aṣi 'ti. sū 'ham asmī 'ty abravīt. atha vā aham amo 'smī 'ti. 5. tad yat sū*

“What no one of you hath chosen, with that I will gird myself (?).” “What is it?” “I choose the ill-sounding [part] of the *sāmān*, i. e. that which does not belong to the domestic animals. Whosoever shall sing this; may he be without domestic animals, and may he encounter me of the gods who singeth this.” 9. These same then are eight [*āgās*] of the *sāmān*, sung and unsung; and verily these seven are sung, but this *āgā* belonging to Varuṇa is not sung. 10. Whichever of these seven *āgās* any one knowing thus sings, of him [the *sāmān* ?] is sung, and he accomplishes those wishes which are in these [*āgās*]. And this *āgā* belonging to Varuṇa one should not sing.

I. 53. 1. Verily, this [all] was twofold in the beginning: the existent and the non-existent. 2. Of these two the existent, that is the *sāmān*, the mind, breath; and the non-existent, that is the *ṛc*, speech, exhalation. That which is mind and breath, that is the same; and that which is speech and exhalation, that is the same. This resting-place is mind and breath; this resting-place is speech and exhalation. Therefore a man lies by a woman at the right side. 4. This *ṛc* desired intercourse with this *sāmān*. He (the *sāmān*) asked her (the *ṛc*): “Who art thou?” She answered: “I am she (*sū*).” “Verily, then, I am he (*ama*).” 5. What was she (*sū*) and he (*ama*), that became the *sāmān*; that

52. <sup>10</sup> A.B. -hrṣy; A.B. -yata. <sup>11</sup> A.B. apaddhamātam; C. apadhmā-tam. <sup>12</sup> C. paṣ-. <sup>13</sup> A. prim. m. ṛddhād. <sup>14</sup> B. -tha; C. katha. <sup>15</sup> A. -ṣ. <sup>16</sup> A.B. kāmā. <sup>17</sup> C. nīrudhn-; A.B. nīrṛdhnoti.

53. <sup>1</sup> B. myak; after this A.B. insert *asmy adadya bhavite 'ti*; C. *asty* (space) *bhavite 'ti* (a misplaced gloss?). <sup>2</sup> -nā. <sup>3</sup> C. upaṣete. <sup>4</sup> -ma. ,

cā 'maṣ ca tat sāmā 'bhavat tat sāmnaś sāmātvam. 6. tāu vāi sambhavāve 'ti. ne 'ty abravūt svasā vāi nama tvam asy anyatra mīthunam icchāsva 'ti. 7. sū 'bravūn na vāi taṁ vindāmi yena sambhavyam.<sup>5</sup> tvayāi 'va sambhavānī 'ti. sū vāi puniṣve 'ty abravūt. apūtā vā asi 'ti.<sup>6</sup> 8. sū 'punīta yad idam viprā<sup>7</sup> vadanti tena. sū 'bravūt kve<sup>8</sup> 'dam bhaviṣyati 'ti. pratyūhe 'ty<sup>9</sup> abravūt. dhīr vā eṣā. prajānān jīvanam vā etad bhaviṣyati 'ti. tathe 'ti. tat pratyūhat. tasmād eṣā dhīr eva prajānān jīvanam eva. 9. puniṣve 'ty abravūt. sū 'punīta gāthayā sū 'punīta kumbyayā<sup>10</sup> sū 'punīta nārāṇṣyā sū 'punīta purāṇetiḥāsenā sū 'punīta yad idam<sup>11</sup> ādāya nā<sup>12</sup> "gāyanti tena. 10. sū 'bravūt kve 'dam bhaviṣyati 'ti. pratyūhe 'ty abravūt. dhīr vā eṣā. prajānān jīvanam vā etad bhaviṣyati 'ti. tathe 'ti. tat pratyūhat. tasmād eṣā dhīr v eva prajānān jīvanam v eva. 11. puniṣvāi 've 'ty abravūt. 53. sūptadaṣe 'nuvāke prathamah khaṇḍah.

I. 54. 1. sū madhūnā 'punīta.<sup>1</sup> tasmād uta brahmacārī madhū nā 'pūṇyād vedasya palāva<sup>2</sup> iti. kāmam ha tv ācāryadattam aṣṇiyāt. 2. atha rk sāmā 'bravūt bahu vāi kiṁ ca kiṁ ca

is the reason why the *sāman* is called so. 6. "Let us two here have intercourse." "No," he said, "verily thou art my sister; desire intercourse elsewhere." 7. She said: "Verily, I find no one with whom I might have intercourse; let me have intercourse with thee." "Then cleanse thyself," he said; "verily thou art unclean." 8. She cleansed herself with that which the inspired bards say. She said: "What is to become of this?" "Cast it back," he said; "verily this is device; it will become the living of people." "Yes." She cast it back. Therefore is this device the living of people. 9. "Cleanse thyself," he said. She cleansed herself with the *gāthā*, she cleansed herself with the *kumbyā*, she cleansed herself with the *nārāṇṣī*, she cleansed herself with the *purāṇa* and *etiḥāsa*, she cleansed herself with that which they do not sing here when starting (?). 10. She said: "What is to become of it?" "Cast it back," he said; "verily this is device. It will become the living of people." "Yes." She cast it back. Therefore this is both device and the living of people. 11. "Cleanse thyself," he said.

I. 54. 1. She cleansed herself with honey. And therefore a Vedic student should not eat honey [saying]: "[It is] the husk of the Veda." But he may eat at pleasure what his teacher gives him. 2. Now the *ṛc* said to the *sāman*: "Verily much does a

53. <sup>5</sup> *sambhavet. yam.* <sup>6</sup> insert *vā*. <sup>7</sup> A.B. *prā*; C. *riprā*. <sup>8</sup> A.B. *tve*. <sup>9</sup> A.B. *tyat*. <sup>10</sup> C. *-mbh-*; B.C. insert *vā*. <sup>11</sup> C. *imam*. <sup>12</sup> A.B. *mādayānā*; C. *ādāyanā*.

54. <sup>1</sup> repeat whole clause. <sup>2</sup> C. leaves space for first two syllables, third syllable *sa*; for *kāmam* all MSS. read *-mā*.

*pumāṅś carati. tvam anupuniṣve 'ti. sa bharuṇḍakesneṇa<sup>3</sup> 'pu-  
nīta. pūtāni ha vā asya sāmāni pūtā rcaḥ pūtāni yajjñsi pūtāni  
anūktam pūtāni sarvaṁ bhavati ya evaṁ veda. 3. tābhyaṇi  
sado mīthunāya paryācrayan.<sup>4</sup> tasmād upavasathīyāni<sup>5</sup> rātriṁ  
sadasi<sup>6</sup> na çayīta.<sup>7</sup> atra hy etāv rksāme upavasathīyāni<sup>8</sup> rātriṁ  
sadasi sambhuvataḥ. sa yathā greyaṣa upadrastai<sup>9</sup> vani hi çayvad<sup>10</sup>  
içvaro 'nulaḍḍhaḥ parābhavitoḥ. 4. atho āhur udgātur mukhe  
sambhuvataḥ. udgātur eva mukhaṁ ne<sup>11</sup> "ksete 'ti. 5. tad u vā  
āhuḥ kāmam evo 'dgātur mukham ikseta. upavasathīyāni evāi  
'tāni rātriṁ sadasi na çayīta. atra hy evāi 'tāv rksāme upavasa-  
thīyāni<sup>12</sup> rātriṁ sadasi sambhuvata itī. 6. tāni sambharisyann  
āhā<sup>13</sup> 'mo 'ham asmi sū traṇi sū traṇi asy anno 'ham. sū māni  
anuvratā<sup>14</sup> bhūtvā prajāḥ prajānayaṛahāi. eḥi sambhavaḥvā<sup>15</sup>  
itī. 7. tāni sambharann atyaricyata.<sup>16</sup> so 'bravīn na vāi tū  
'nubhavāmi. virād bhūtvā prajānayaṛe 'ti. tathe 'ti. 8. tān  
virād bhūtvā prajānayaṛtām. hīnkāraç cā "hāvaç" ca prastāvaç  
ca prathamā co 'dgīthaç ca madhyamā ca pratihāraç co 'ttamā  
ca nīdhanam ca vaçatkāraç cāi 'vam<sup>17</sup> virād bhūtvā prajāna-*

man practice of one sort and another; cleanse thyself also." He  
cleansed himself with . . . . . = I. 51. 1. 3. They enclosed the  
*sadas* for their intercourse. Therefore in the night of the fast-  
day one should not lie in the *sadas*; for there, in the *sadas*, these  
two, *ṛc* and *sāman*, have intercourse in the night of the fast-day.  
For, as one who spies upon a superior, even so he, apprehended,  
is altogether likely to perish. 4. Now they say: "In the mouth  
of the *udgātur* they have intercourse; one should not look at  
the mouth of the *udgātur*." 5. But they also say this: "He may  
look at pleasure at the mouth of the *udgātur*. Only in this  
night of the fast-day he should not lie in the *sadas*; for there,  
in the *sadas*, these two, *ṛc* and *sāman*, have intercourse in the  
night of the fast-day." 6. When he was about to have inter-  
course with her, he said: "I am he, thou art she; thou art  
she, I am he; becoming obedient to me (my wife), let us gener-  
ate offspring. Come! let us have intercourse." 7. When he had  
intercourse with her, he exceeded. He said: "Verily, I am not  
adapted to thee. Having become the *virāj* let us two generate."  
"Yes." 8. They, having become the *virāj*, generated. [As]  
*hīnkāra* and *āhāva* and *prastāva* and first [*dgū?*] and *udgītha*  
and middle [*dgū?*] and *pratihāra* and last [*dgū?*] and *nīdhāna*

54. <sup>3</sup> A. *haruṇḍakesneṇa*; B. *bharuṇḍa-* (second a corr. from u); C. *bharuṇḍakokṣeṇa*. <sup>4</sup> A. -*van*. <sup>5</sup> A. -*dhīyām*; B. -*çīyām*. <sup>6</sup> -i. <sup>7</sup> A. *yīta*; B. C. *yeta*. <sup>8</sup> A. B. -*dh-*. <sup>9</sup> A. *çcad*. <sup>10</sup> A. B. *nunulavaç*; C. *anu-  
nuluw-*. <sup>11</sup> C. na. <sup>12</sup> A. B. -*thī-*. <sup>13</sup> B. C. insert *raṇa*. <sup>14</sup> A. -*pr-*. <sup>15</sup> *sam-  
bhavata*. <sup>16</sup> *atyaricyate*. <sup>17</sup> C. *hā-*.

yatām.<sup>19</sup> te amum ajanayatām yo 'sau tapati. te vyadravatām.<sup>20</sup> 54.

saptadaśe 'nuvāke dvitīyaḥ khaṇḍaḥ.

I. 55. 1. *mad adhy abhūṣṇ mad adhy abhūṣṇ iti. tasmād āhur madhuputra' iti.* 2. *tasmād uta striyo madhu nā 'cnanti putrā-nām idam vratam carāma iti vadantīḥ.* 3. *tad ayaṁ tṛco 'nūda-ṣrayata. iyaṁ' eva gāyatrī anturikṣaṇā<sup>3</sup> triṣṭub asāu jagati. tasyāi 'tat tṛcaḥ.* 4. *sa upariṣṭāt sāmā 'dhyāhitam tapati. so 'dhrva irā<sup>4</sup> "sīd alelāyad īva. sa no "rdhro<sup>5</sup> 'tapat.* 5. *sa devān abravūd an mā gāyate 'ti. kiṁ tatas syād iti. ṣṛyaṁ vaḥ pra-yaccheyam. mām iha dṛṇhete<sup>6</sup> 'ti.* 6. *tathe 'ti. tam udagāyan.<sup>7</sup> tam etad atrā 'dṛṇhan.<sup>8</sup> tebhyaḥ ṣṛyam prāyacchat. sām 'ṣā devānām ṣṛḥ.* 7. *tata etad ūrdhvas tapati. sa nā 'rvān atapat.<sup>9</sup>* 8. *sa ṛṣāṇ abravūd an mā gāyate 'ti. kiṁ tatas syād iti. ṣṛyaṁ vaḥ pra-yaccheyam. mām iha dṛṇhete<sup>6</sup> 'ti.* 9. *tathe 'ti. tam anuagāyan. tam etad atrā 'dṛṇhan. tebhyaḥ ṣṛyam prāyacchat. sām 'ṣa ṛṣāṇām ṣṛḥ.* 10. *tata etad urvān tapati. sa na tīryaṁ<sup>10</sup>*

and *vaśatkāra*—thus having become the *virāj* they brought forth. They generated him who burns yonder. They ran apart—

I. 55. 1.—[saying]: “Hath he originated from me (*mad adhy abhūṣṇ*)? Hath he originated from me?” Therefore they say “honey-son” (*madhuputra*). And therefore women do not eat honey, saying: “We perform this vow of sons.” 2. Then this triplet rose up in consequence: this [earth] the *gāyatrī*; the atmosphere the *triṣṭubh*; yonder [sky] the *jagati*. That is its triplet. 3. He (yonder sun) burns on high, a *sāman* set above. He was unstable, as it were; he twinkled, as it were. He did not burn upward. 4. He said to the gods: “Sing me the *udgītha*.” “What would be the result?” “I would bestow fortune upon you. Make me firm here.” 5. “Very well.” They sang him the *udgītha*. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the gods. 6. Hence he thus burns upwards. He did not burn hitherward. 7. He said to the sages (*ṛṣi*): “Sing after me.” “What would be the result of it?” “I would bestow fortune upon you. Make me firm here.” 8. “Very well.” They sang after him. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the sages. 9. Hence he thus burns hitherward.

54. <sup>18</sup> ca. *evam.* <sup>19</sup> *prāj-*. <sup>20</sup> A. *vyadrptām*; B. *bhyadrptām*; C. *vyadrptām* (?).

55. <sup>1</sup> A.B. -ā. <sup>2</sup> B.C. *idam.* <sup>3</sup> C. -īkṣ-. <sup>4</sup> A.B. *dāh-*; C. *dh-*. <sup>5</sup> *dumhete.* <sup>6</sup> *udagāt.* <sup>7</sup> B.C. -hat. <sup>8</sup> *tap-*. <sup>9</sup> B.C. *tiyyam.*

atapat. 10. sa gandharvāpsaraso 'bravīd ā mū gāyate 'ti. kiṃ tatas'<sup>10</sup> syād iti. cṛiyān vāḥ prayaccheyam. mām iha dṛñhete' 'ti. 11. tathe 'ti. tam āgāyan. tam etad atrū 'dṛñhan. tebhyaḥ cṛiyam prāyacchat. sāmī 'sā gandharvāpsarasām cṛīḥ. 12. tata etat tiryān'<sup>11</sup> tapati. 13. tāni vā etāni trīṇi sāmna udgītum anugītum āgītum. tad yathe 'dañ vāyam āgāyo'<sup>12</sup> 'dgāyāma etad udgītum.<sup>13</sup> atha yad yathāgītum tad anugītum. atha yat kiṃ ce 'ti sāmna tad āgītum. etāni hy eva trīṇi sāmnaḥ. 55.

saptadaṣe 'nūvāke trītiyaḥ khaṇḍaḥ. saptadaṣo 'nūvākas samāptah.

I. 56. 1. āpo vā idam agre mahat salilam āsīt. sa ūrmir ūrmim askandat.<sup>1</sup> tato hiraṇmayā kuksyān<sup>2</sup> samabhavatām te eva<sup>3</sup> rksāne.<sup>4</sup> 2. se 'yam ṛc idam sāmā 'bhyaplavata.<sup>5</sup> tām aprcchat kā tvam asi 'ti. sū 'ham asmi 'ty abravīt. atha vā aham amo 'smi 'ti. tad yat sū cā 'maḥ ca tat sāmna sāmnavam. 3. tū vāi sambharāve 'ti. ne 'ty abravīt svasū vāi mama tvam asi. anyatra mīthunam icchasve 'ti. 4. sū parāplavata<sup>6</sup> mīthunam icchamānā. sū sāmna sahasraṇ saptatīḥ paryaplavata. 5. tad eṣa ślokaḥ

He did not burn crosswise. 10. He said to the Gandharvas and Apsarases: "Sing unto me." "What would be the result of it?" "I would bestow fortune upon you. Make me firm here." 11. "Very well." They sang unto him. They thus made him firm there. He bestowed fortune upon them. That is that fortune of the Gandharvas and Apsarases. 12. Hence he thus burns crosswise. 13. Verily these are the three of the *sāmna* [viz.]: what is sung as *udgītha*, what is sung after (*anugīta*), what is sung unto (*āgīta*). As we here having sung unto sing the *udgītha*, that is what is sung as *udgītha*; and what is sung like the *āgīta*, that is that which is sung after; and anything of the *sāmna* [that is sung], that is sung unto. For there are just these three [parts] of the *sāmna*.

I. 56. 1. This all was at first the waters, a great flood. One wave mounted [the other] wave. Thence two golden wombs came into being, these two [viz.]: *rc* and *sāmna*. 2. This same *rc* floated unto that same *sāmna*. = I. 53. 5. 3. = I. 53. 6. 4. She floated away desiring intercourse. She floated around a thousand seventies of years. 5. Regarding this there is this

55. <sup>10</sup> A.B. *ta*. <sup>11</sup> A.B. *tiryānda*. <sup>12</sup> A.B. *āgāyo*; C. *āgeyo*. <sup>13</sup> -*tham*.

56. <sup>1</sup> -*da*. <sup>2</sup> *kuṣyāu*. <sup>3</sup> *yepa*. <sup>4</sup> *rksā-*. <sup>5</sup> *A. hyapl*. <sup>6</sup> A.B. *paparā-*.

*strī smāi 'vā 'gre samīcaratī' 'cchantī' salīle patim :*

*samūs sahasraṇṇi saptatis tato 'jāyata paçyata*

*iti. 6. asāri vā ādityaḥ paçyataḥ.<sup>6</sup> eṣa eva tu<sup>10</sup> ajāyata. etena*  
*hi paçyati. 7. sā 'vittvā<sup>11</sup> nyaplavata. sā<sup>12</sup> 'bravān na vāi tuṃ*  
*vindāmi yena sambhaveyam. tvayāi 'va sambhavāni 'ti. 8. sā*  
*vāi dvitīyām icchasve 'ty abravān na vāi mūi 'ko 'dyaṁsyasī 'ti.*  
*sā dvitīyām<sup>13</sup> vittvā<sup>11</sup> nyaplavata. 9. [trītiyām] icchasvāi 've<sup>14</sup>*  
*'ty abravān no vāva<sup>15</sup> mā<sup>16</sup> dve<sup>17</sup> udyāṁsyatha iti. sā trītiyām<sup>13</sup>*  
*vittvā nyaplavata. so 'bravūt<sup>18</sup> atra vāi mo 'dyaṁsyathe<sup>19</sup> 'ti.*  
*10. sa yaū ekayā 'gre samavadatu<sup>20</sup> tasmād ekarce sāma. atha*  
*yaū dve apāsedhat tasmād dvayor na kurvanti. atha yat tisr-*  
*bhis<sup>21</sup> sanupādayat<sup>21</sup> tasmād u tce sāma. 11. tā abravūt pun-*  
*dhvaṇi na pūtā vāi sthe 'ti. 56.*

*aṣṭāde 'nuvāke prathamāḥ khaṇḍaḥ.*

I. 57. 1. *sā gāyatrī gāthayā 'pūṇita nārācaṁsyā' trīṣṭub rāi-*  
*bhyā jagati. bhīmam batī<sup>2</sup> malam apāvadhiṣate 'ti. tasmād*  
*bhīmatā dhiyo vā etāḥ. dhiyo vā imā malam apāvadhiṣate<sup>3</sup> 'ti.*

*çloka :* "In the beginning the woman used to go seeking [her] lord in the flood, one thousand seventies of years ; thence the beauteous one was born." 6. Yonder sun is the beauteous one (*paçyata*) ; he was born then, for by him one sees (*paçyati*). 7. She, not having found [anyone], floated in. She said : "Verily I find no one with whom I might have intercourse. Let me have intercourse with thee." 8. "Then seek a second one," he said ; "verily not alone wilt thou sustain me." She, having found a second one, floated in. 9. "Seek a third one," he said ; "verily ye two will not sustain me." She, having found a third one, floated in. He said : "Verily now you will sustain me." 10. Because he talked first with one, therefore the *sāman* is in one *re*. And because he refused two, therefore they do not do (sing) it in two [*re*'s]. And because he agreed with three, therefore the *sāman* is in a triplet. 11. He said to them : "Cleanse yourselves, verily you are not clean."

I. 57. 1. That *gāyatrī* cleansed itself with the *gāthā*, the *trīṣṭubh* with the *nārācaṁsī*, the *jagati* with the *rāibhī*. "Lo, they have struck away fearful (*bhīma*) defilement (*mala*).<sup>2</sup> Therefore these devices are terrible (*bhīmatā*). "Verily, these devices have struck away defilement." And therefore [they are] terrible (*bhīmatā*). And therefore one should not eat [any-

56. <sup>1</sup> C. *samī*. <sup>2</sup> -*ti*. <sup>3</sup> *paçyay*. <sup>10</sup> *tam*. <sup>11</sup> *pitvā*. <sup>12</sup> A. om. *sā* . . . .  
*nyaplavata*. <sup>13</sup> C. -*yām*. <sup>14</sup> A.B. *vāi*. <sup>15</sup> C. *vā*. <sup>16</sup> C. leaves space ; A.B.  
*dhe*. <sup>17</sup> C. *abr*-. <sup>18</sup> B.C. -*syasī*. <sup>19</sup> C. -*pad*-. <sup>20</sup> A.B. *tisra*-. <sup>21</sup> *samp*-.  
 57. <sup>1</sup> A.B. -*syot*. <sup>2</sup> A. *ba*. <sup>3</sup> C. -*the*.



*tasmād u bhīmalāḥ. tasmād u gāyatām<sup>4</sup> nā 'ṣṇīyāt.<sup>5</sup> malena hy ete jīvanti.* 2. *atha rk<sup>6</sup> sāmā 'bravīd bahu vāi kiṃ ca kiṃ ca pumāṃś carati. tvam anupunīṣve 'ti. sa ūrdhvagaṇenā 'pūnīta.* 3. *pūtāni ha vā asya sāmāni pūtā<sup>7</sup> ṛcaḥ pūtāni yajūṃṣi pūtān<sup>8</sup> anūktam<sup>9</sup> pūtān sarvaṃ bhavati ya evaṃ veda.* 4. *tābhyān diṣo mīthunāya paryānuhan. tān sambhaviṣyann<sup>10</sup> ahvayatā<sup>11</sup> 'mo 'ham asmi sū tvān sū<sup>12</sup> tvam asy amo 'ham iti.* 5. *tām etad ubhayato vācā<sup>13</sup> 'tyarīcyata<sup>14</sup> hīṅkāreṇa purastāt stobhena madhyato nidhaneno 'pariṣṭāt. atī tisro brāhmaṇāyaṇāḥ sadṛṣī rīcyate ya evaṃ veda.* 6. *tayor yas sambhavor ūrdhvaḥ gūṣo<sup>15</sup> 'dravat [prāṇās] te. te prāṇā eva<sup>16</sup> 'rdhvā adhravan.<sup>17</sup>* 7. *so 'sān ādītyas sa eṣa eva ud agnir eva gī candramā eva tham. sāmāny eva ud ṛca eva gī yajūṃṣy eva tham ity adhideratam.* 8. *athā 'dhyātman.<sup>18</sup> prāṇa eva ud vāg eva gī mana eva tham. sa eṣo 'dhideratan cā 'dhyātman co 'dgīthah.<sup>19</sup>* 9. *sa ya evam etad adhideratan cā 'dhyātman co 'dgīthan vedāi 'tena hā 'sya sarveṇo 'dgītam<sup>20</sup> bhavaty<sup>21</sup> etasmād u eva sarvasmād āvṛccyate ya evaṃ vidvāṃsam upavadati.* 57.

asṭādape 'nuvāke drītiyaḥ khaṇḍaḥ.

thing] of those singing; for they live on defilement (*malā*). 2. Then the *rc* said to the *sāmān*: "Verily, much does a man prattice of this sort and of that. Cleanse thyself also." He cleansed himself with the upper series (?). 3. = I. 51. 1. 4. They enclosed the quarters for their intercourse. When he was about to have intercourse with her, he called out: "I am he, thou art she; thou art she, I am he." 5. With speech he thus exceeded her on both sides, with the *hīṅkāra* in front, with the *stobha* in the middle, with the *nīdhana* in the rear. Three similar women of the Brahman caste exceeds he who knows thus. 6. The vital blast which when they had intercourse ran upward, that is the breaths. These breaths ran upward. 7. Yonder sun, that same is *ud*, Agni is *gī*, the moon is *tham*. The *sāmān* are *ud*, the *rc*'s are *gī*, the *yajuses* are *tham*. So with regard to the divinities. 8. Now with regard to the self. Breath is *ud*, speech is *gī*, mind is *tham*. That is this *udgītha* with regard both to the divinities and to the self. 9. He who thus knows the *udgītha* with regard both to the divinities and to the self, verily his *udgītha* is sung by this all; and he is cut off from this all who speaks ill of one who knows thus.

57. <sup>4</sup> -lā. <sup>5</sup> A. 'gnī-. <sup>6</sup> A.B. *rkka*. <sup>7</sup> -tānī. <sup>8</sup> A. -tā. <sup>9</sup> A. *nūk*-.  
<sup>10</sup> -syany. <sup>11</sup> A. *avacayata*; B.C. *ahvayanta*. <sup>12</sup> A.B. *sāma*. <sup>13</sup> C. -cā.  
<sup>14</sup> A.B. *tyarīcyate*. <sup>15</sup> A.B. *cū*-. <sup>16</sup> A.B. *dra*-. <sup>17</sup> A. 'ddhā-. <sup>18</sup> C. *gīth*-.  
<sup>19</sup> C. -gīth-. <sup>20</sup> A. *bhavaty* 'ti; B. *bhavanti*.

I. 58. 1. *tad yad idam āhuḥ ha udgātā itī ha etam ādītyam agāsir' itī ha vā etat prēcchanti.*<sup>1</sup> 2. *etam ha vā etam trayyā' vidyayā gūyanti. yathā vīṇāgātāhīno' gāpayeyur evam.* 3. *sa esa hradaḥ' kāmānām pūrṇo yan manah. tasyāi 'sā kulyā' yad' vāk.*<sup>2</sup> 4. *tad yathā' vā apo' hradāt kulyayo 'parām upa-nayanty' evam evāi 'tan manaso 'dhi vāco 'dgātā yajamānam' yasya kāmān prayacchati.* 5. *sa ya udgātāram dakṣiṇābhīr' ārādhayati' tam sā kulyo' padhāvati. ya u enam nū' rādhayati su u tām apihanti.* 6. *atha vā atah' prattiḥ' cāi 'va pratiḥ-gra-haḥ ca. tad dhūmam' itī vāi pradīyate. tad vācā yajamānāya pradeyam manasā 'tmane.*<sup>3</sup> 7. *tad yad idam sambhāvato reto 'sicyata' tad aṣayat.*<sup>4</sup> 8. *yathā hirānyam avikṛtaṁ' lēlāyad evam.* 9. *tasya sarve devā mama-tvina āsan mama name'ti. te 'bruvan vī' daṁ karavāmahā itī. te 'bruvan chreyo' vā idam asmat. ātmabhir evāi 'nūd vikaravā-mahā itī.* 10. *tad ātmabhir eva vyakurvata. tesāṁ vāyur eva hīṅkāra' gñih prastāva indra ādis somab'haspati' udgītho 'pratihāro viṣve devā upadravaḥ prajāpatir eva nidha-*

I. 58. 1. When they say here: "As who hast thou sung the *udgītha*?" they ask this: "As who hast thou sung this sun?" 2. Verily they sing it with the threefold knowledge, just as lute-players might play. 3. Mind is this pool full of desires. Speech is the stream of it. 4. As they lead the water from a lake nearer by means of a stream, just so the *udgātar* [leads] that from the mind by means of speech unto the sacrificer whose wishes he fulfils. 5. Whoso by sacrificial gifts conciliates the *udgātar*, unto him this stream runs; and whoso does not conciliate him, he drives this [stream] away. 6. Now henceforth [about] giving and receiving. [A gift] is given [with the words]: "This is smoke." Thus it should be given to the sacrificer with speech, with the mind to one's self. Thus one does not bestow all. 7. That seed which was shed when they had intercourse, that lay there, just like undefiled sparkling gold. 8. Of it all the gods were desirous to be possessors [saying]: "It is mine, it is mine." They said: "Let us divide it among ourselves" They said: "Verily, it is superior to us. Let us divide it by our selves." 9. They divided it by their selves. Of them Vāyu was the *hīṅkāra*, Agni the *prastāva*, Indra the *ādī*, Soma and Bṛhaspati the *udgītha*, the two Aśvins the *pratihāra*, all the

58. 1 A.B. -si. 2 A.B. *prēcchanti*. 3 A.B. *nryyā*. 4 C. *-gūyino*; all *gūyay*. 5 C. *hrd*. 6 A.B. *kūl*. 7 C. *yaf*. 8 *vāt*. 9 *-tra*. 10 *ado*. 11 *Am*. 12 *-yāny*; B. *-yante*; C. *-yanty*. 13 *-nā*. 14 *dakṣiṇobhī*. 15 *rādā*. 16 B.C. *adha*. 17 *pratiḥ*. 18 A.B. *dhā*. 19 *āt*. 20 C. *sīdhy*. 21 C. *dac*. 22 *apt*. 23 A. *apūrtam*. 24 *yā*. 25 A.B. *somābr*. 26 *ī*.

*nam.* 10. *etū vāi sarvā devatā etū hiranyam.*<sup>24</sup> *asya sarvābhir devatābhis stutam bhavati ya evaṁ veda. etābhya u eva sa sarvābhyo devatābhya āvṛjyate ya evaṁ vidvāṁsam upavadati.* 58.

*aṣṭādaṣe 'nuvāke tṛtīyaḥ khaṇḍaḥ.*

I. 59. 1. *atha ha brahmadattaḥ cāikitāneyaḥ kurun<sup>1</sup> jagāmū 'bhipratārīṇaṁ<sup>2</sup> kākṣasenim. sa hā 'smai madhuparkaṁ yayāca.* 2. *atha hā 'sya vāi prapadya<sup>3</sup> purohito 'nte niṣasāda cārunakaḥ. taṁ hā 'nāmantrya<sup>4</sup> madhuparkam papīu.* 3. *taṁ ho 'vāca kiṁ vidvān no dālbhya<sup>5</sup> 'nāmantrya madhuparkam pibasi<sup>6</sup> 'ti. sāmavāiryam<sup>7</sup> prapadye<sup>8</sup> 'ti ho 'vāca.* 4. *taṁ ha tatrā<sup>9</sup> 'va papraccha yad vāyū tad vetthā<sup>3</sup> iti. hiṅkāro vā asya sa iti.* 5. *yad agnau tad vetthā<sup>3</sup> iti. prastāvo vā asya sa iti.* 6. *yad indre tad vetthā<sup>3</sup> iti. ādīr vā asya sa iti.* 7. *yat somabṛhaspatyos<sup>7</sup> tad vetthā<sup>3</sup> iti. udgūho vā asya sa iti.* 8. *yad aṣvino tad vetthā<sup>3</sup> iti. pratihāro vā asya sa iti.* 9. *yad viṣveṣu deveṣu<sup>8</sup> tad vetthā<sup>3</sup> iti. upadravo vā asya sa iti.* 10. *yat prajāpatān tad vetthā<sup>3</sup> iti. nīdhanaṁ vā asya tad iti ho 'vāca. ārṣeyaṁ vā asya tad*

gods the *upadrava*, Prajāpati the *nīdhana*. 10. Verily these are all the divinities; these are gold. Praised by all divinities it is of him who knows thus; and from all divinities he is cut off who speaks ill of one who knows thus.

I. 59. 1. Now Brahmadatta Cāikitāneya went to the Kuru Abhipratārīn Kākṣaseni. He (A.) offered him a honey-potion (*madhuparka*). 2. Now his *purohita* Cārunaka, stepping forth, sat down near by. He (B.) drank the honey-potion without addressing him (C.). 3. He (C.) said to him (B.): "As knowing what, O Dālbhya, dost thou drink the honey-potion without addressing [me]?" "Having recourse to that which belongs to the strength of the *sāman* (?)," he (B.) said. 4. He (C.) asked him (B.) just there: "Dost thou know that which is in Vāyu?" "Verily, the *hiṅkāra* of it." 5. "Dost thou know that which is in Agni?" "Verily, the *prastāva* of it." 6. "Dost thou know that which is in Indra?" "Verily, the *ādi* of it." 7. "Dost thou know that which is in Soma and Bṛhaspati?" "Verily, the *udgūtha* of it." 8. "Dost thou know that which is in the two Aṣvins?" "Verily, the *pratihāra* of it." 9. Dost thou know that which is in all the gods?" "Verily, the *upadrava* of it." 10. "Dost thou know that which is in Prajāpati?" "Verily, the

58. <sup>24</sup>*hirany.*

59. <sup>1</sup>B. *kū-*; A. *āraṇ*. <sup>2</sup>C. ends here. <sup>3</sup>-*yaḥ*. <sup>4</sup>A. -*mantraḥ*. <sup>5</sup>*sāmavāiryā*, the *r* cancelled. <sup>6</sup>A. *tata*. <sup>7</sup>A. B. *somāb-*. <sup>8</sup>B. repeats *d-*. <sup>9</sup>A. om.

*bandhutā vā asya*<sup>10</sup> *se 'ti.* 11. *sa ho 'vāca namas te 'stu bhagavo vidvān apū madhuparkam iti.* 12. *atha he 'taraḥ papraccha kiṁdevatyam*<sup>11</sup> *sānavāiryam*<sup>12</sup> *prapadye 'ti. yaddevatyāsu stuvata iti ho 'vāca taddevatyam iti.* 13. *tad etat sādho eva pratyuktam.*<sup>13</sup> *nyāptir vā asyāi 'še 'ti ho 'vāca brāhy eve 'ti. me 'daṁ te namo 'karme 'ti ho 'vāca. māi 'va no 'tiprākṣir iti.* 14. *sa ho 'vācā 'prakṣyaṁ vāva tvā devatām aprakṣyaṁ vāva tvā devatāyāi devatāḥ. vāgdevatyāṁ sāmā vāco mano devatā manasaḥ paśavaḥ paśūnāṁ oṣadhaya oṣadhīnām āpaḥ. tad etat adbhya*<sup>14</sup> *jātaṁ sāmā 'psu pratisthitam iti. 59.*

*aṣṭādāṣe 'nuvāke caturthaḥ khaṇḍaḥ.*

I. 60. 1. *devāsura āspardhanta. te devā manaso 'dagūyan.*<sup>1</sup> *tad eṣāṁ asurā abhīdrutya*<sup>2</sup> *pāpmanā samasijan.*<sup>3</sup> *tasmād bahu kiṁ ca kiṁ ca manasā dhyāyati. punyaṁ cāi 'nena dhyāyati pāpaṁ ca. 2. te vāco 'dagūyan. tāṁ tathāi 'vā' 'kurvan.*<sup>4</sup> *tasmād bahu kiṁ ca kiṁ ca vācā vadati. satyaṁ cāi' 'nayā*

*nīdhana* of it," he said ; "that of it belongs to the sages (*ṛṣi*) ; that is its connection." 11. He (Ç.) said : "Homage be to thee, reverend sir ; with knowledge hast thou drunk the honey-potion." 12. Then the other one (A.) asked : "What divinities has that which belongs to the strength of the *sāman* (?) to which thou hast recourse ?" "What divinities the [verses] have with which the praise (*stotra*) is sung," he (B.) said, "those it has as divinities." 13. "That was well answered ; that is its accomplishment (?)," he said ; "just talk." "Don't ! We have done thee this honor," he said ; "do not ask us too much." 14. He said : "I should have asked thee about the divinity, I should have asked thee about the divinities of the divinity. The *sāman* has speech as its divinity ; mind is the divinity of speech, the domestic animals [are the divinity] of mind, the herbs [are the divinity] of the domestic animals, the waters [are the divinity] of the herbs. That same is the *sāman* born from the waters, standing firm in the waters."

I. 60. 1. The gods and the Asuras contended. The gods sang the *udgītha* with the mind. The Asuras, running against this [mind] of them, mixed it with evil. Therefore with the mind one thinks many a thing of one kind and another ; both [what is] good one thinks with it and [what is] evil. 2. They sang the *udgītha* with speech. That [speech] they treated in just the

59. <sup>10</sup> A. *avya.* <sup>11</sup> A. *-vutyā.* <sup>12</sup> *sānavāiryā.* <sup>13</sup> *-uttam.* <sup>14</sup> *bhya.*  
60. <sup>1</sup> *gāy-*. <sup>2</sup> *-drakṣya* or *-dratya.* <sup>3</sup> *-sraja-*. <sup>4</sup> *va.* <sup>5</sup> *kūr-*. <sup>6</sup> *-tya.*  
<sup>1</sup> *vāi.*

*vadaty anṛtaṁ ca.* 3. *te cakṣuṣo 'dagūyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca cakṣuṣā paṇyati. darṣanīyaṁ cāi 'nena paṇyaty adarṣanīyaṁ ca.* 4. *te śrotreṇo 'dagūyan. tat tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ ca' śrotreṇa ṣṛnoti. śravaṇīyaṁ cāi 'nena ṣṛnoty aśravaṇīyaṁ ca.* 5. *te 'pāneno 'dagūyan. taṁ tathāi 'vā 'kurvan. tasmād bahu kiṁ ca kiṁ cā 'pānena jighruti. surabhi cāi 'nena jighruti durgandhi ca.* 6. *te prāneno 'dagūyan.' athā 'surā ādravaṁs tathā kariṣyāma iti manyamānāḥ.* 7. *sa yathā 'śmānam ṛtvā loṣṭho<sup>10</sup> vidhvaṁsetāi 'vam evā 'surā vyadhvaṁsanta.<sup>11</sup> sa eṣo 'śmā 'khaṇaṁ<sup>12</sup> yat prāṇaḥ.* 8. *sa yathā 'śmānam ākhaṇaṁ<sup>13</sup> ṛtvā loṣṭho<sup>10</sup> vidhvaṁsata evam eva sa vidhvaṁsate ya evaṁ vidvāṁsam upavadati. 60.*

*aṣṭādaśe 'nurvāke pañcamah khaṇḍaḥ. aṣṭādaśo 'nurvākas samāptaḥ.*

II. 1. 1. *devānāṁ vāi śaḍ udgātāra āsan vāk ca manaḥ ca cakṣuḥ ca śrotraṁ cā 'pānaḥ ca prāṇaḥ ca.* 2. *te 'dhriyanta teno 'dgātrā dīkṣāmahāi yenā 'pahatya mṛtyum apahatya pāpmānaṁ*

same way. Therefore with speech one speaks many a thing of this kind and of that; both [what is] true one speaks with it and [what is] untrue. 3. They sang the *udgātha* with sight. That [sight] they treated in just the same manner. Therefore with sight one sees many a thing of this kind and of that; both [what is] seemly one sees with it and [what is] unseemly. 4. They sang the *udgātha* with hearing. That [hearing] they treated in just the same manner. Therefore with hearing one hears many a thing of this kind and of that; both [what is] worth hearing one hears with it and [what is] not worth hearing. 5. They sang the *udgātha* with exhalation. That [exhalation] they treated in just the same manner. Therefore with exhalation one smells many a thing of this kind and of that; both what is fragrant one smells with it and what is of bad odor. 6. They sang the *udgātha* with breath. Then the Asuras ran up, thinking: "We will treat it in the same manner." 7. As a clod of earth colliding with a stone would break to pieces, even so the Asuras broke to pieces. Breath is this stone as a target. 8. As a clod of earth, colliding with a stone as a target, breaks to pieces, even so he breaks to pieces who speaks ill of one who knows thus.

II. 1. 1. Of the gods there were six *udgātars*: viz., speech and mind and sight and hearing and exhalation and breath. 2. They resolved: "Let us consecrate ourselves with that *udgātar* by

60. <sup>8</sup> A. om. <sup>9</sup> B. -gāt. <sup>10</sup> -ṣṭo. <sup>11</sup> A. sate; B. -santā. <sup>12</sup> -ṇom. <sup>13</sup> B. āṇem.

svargaṁ lokam iyāme'ti. 3. te 'bruvan vāco 'dgūtrā dīkṣāmahā iti. te vāco 'dgūtrā 'dīkṣanta. sa yad eva vācā vadati tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 4. tām' pāpmā 'nvasiṣyata. sa' yad eva vācā pāpaṁ vadati sa eva sa pāpmā. 5. te 'bruvan na nāi no 'yam mṛtyuṁ' na pāpmānam atyavākṣit. manaso 'dgūtrā dīkṣāmahā iti. 6. te manaso 'dgūtrā 'dīkṣanta. sa yad eva manasā dhyāyati tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 7. tat pāpmā 'nvasiṣyata. sa yad eva manasā pāpaṁ dhyāyati sa eva sa pāpmā. 8. te 'bruvan' no nvāva' no 'yam mṛtyuṁ' na pāpmānam atyavākṣit. cakṣuṣo 'dgūtrā dīkṣāmahā iti. 9. te cakṣuṣo 'dgūtrā 'dīkṣanta. sa yad eva cakṣuṣā paśyati tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 10. tat pāpmā 'nvasiṣyata. sa yad eva cakṣuṣā pāpaṁ paśyati [sa eva sa pāpmā]. 11. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. śrotreṇo 'dgūtrā dīkṣāmahā iti. 12. te śrotreṇo 'dgūtrā 'dīkṣanta. sa yad eva śrotreṇa śṛnoti tad ātmana āgāyad atha ya itare kāmās tām devebhyaḥ. 13. tat

whom, having smitten away death, having smitten away evil, we may go to the heavenly world." 3. They said : "Let us consecrate ourselves with speech as *udgātar*." They consecrated themselves with speech as *udgātar*. What one speaks with speech, that it sang to itself; and what the other desires are, those [it sang] to the gods. 4. Evil was created after it. What evil thing one speaks with speech, that is that evil. 5. They said : "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with the mind as *udgātar*." 6. They consecrated themselves with the mind as *udgātar*. What one thinks with the mind, that it sang to itself; and what the other desires are, those [it sang] to the gods. 7. Evil was created after it. What evil thing one thinks with the mind, that is that evil. 8. They said : "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with sight as *udgātar*." 9. They consecrated themselves with sight as *udgātar*. What one sees with sight, that it sang to itself; and what the other desires are, those [it sang] to the gods. 10. Evil was created after it. What evil thing one sees with sight [that is that evil]. 11. They said : "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with hearing as *udgātar*." 12. They consecrated themselves with hearing as *udgātar*. What one hears with hearing, that it sang to itself; and what the other desires are, those [it sang] to the gods. 13. Evil was created after it. What evil thing one hears

1. 1-ma. 2 insert ya. 3 -tyu. 4 A. bravin. 5 nva. 6 avatyav. 7 B. -mān-.

*pāpmā 'nvasṛjyata. sa yad eva śrotrena pāpaṁ śṛṇoti sa eva sa pāpmā. 14. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. apāneno 'dgūtrā dīkṣāmahā iti. 15. te 'pāneno 'dgūtrā 'dīkṣanta. sa yad evā 'pānenā 'pāniti tad ātmana āgāyad atha ya itare kāmās tūn devebhyah. 16. tam pāpmā 'nvasṛjyata. sa yad evā 'pānena pāpaṁ gandham apāniti sa eva sa pāpmā. 17. te 'bruvan no nvāva no 'yam mṛtyuṁ na pāpmānam atyavākṣit. prāṇeno 'dgūtrā dīkṣāmahā iti. 18. te prāṇeno 'dgūtrā 'dīkṣanta. sa yad eva prāṇena prāṇiti tad ātmana āgāyad atha ya itare kāmās tūn devebhyah. 19. tam pāpmā nā 'nvasṛjyata. na hy etena prāṇena pāpaṁ vudati na pāpaṁ dhyāyati na pāpam paśyati na pāpaṁ śṛṇoti na pāpaṁ gandham apāniti. 20. tenā 'pahatya mṛtyum apahatya pāpmānam svargaṁ lokam āyan. apahatya hūi 'va mṛtyum apahatya pāpmānam svargaṁ lokam eti ya evaṁ veda. 61.*

*prathame 'nuvāke prathamah khaṇḍah.*

II. 2. 1. *sā yā sā vāg āsit so 'gnir abhavat. 2. atha yat tu mana āsit sa candraṁ abhavat. 3. atha yat tac caksur āsit sa ādityo 'bhavat. 4. atha yat tac chrotram āsit tū imā diṣo 'bha-*

with hearing, that is that evil. 14. They said: "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with exhalation as *udgātar*." 15. They consecrated themselves with exhalation as *udgātar*. What one exhales with exhalation, that it sang to itself; and what the other desires are, those [it sang] to the gods. 16. Evil was created after it. What evil odor one exhales with exhalation, that is that evil. 17. They said: "Verily, this one hath not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as *udgātar*." 18. They consecrated themselves with breath as *udgātar*. What one breathes with breath, that it sang to itself; and what the other desires are, those [it sang] to the gods. 19. No evil was created after that. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, exhales no evil odor. 20. By it having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death, having smitten away evil, he who knows thus goes to the heavenly world.

II. 2. 1. What this speech was, that became Agni. 2. And what this mind was, that became the moon. 3. And what this sight was, that became the sun. 4. And what this hearing was, that

van. tā u eva viṣve devāḥ. 5. atha yas so 'pāna āsīt sa bṛhaspatir abhavat. yad asyāi vāco bṛhatyāi patis tasmād bṛhaspatiḥ. 6. atha yas sa prāna āsīt sa prajāpatir abhavat. sa eṣa putrī prajāvān udgūtho yaḥ' prānaḥ. tasya svara eva prajāḥ. prajāvān bhavati ya evaṁ veda. 7. taṁ hāi 'tam eke pratyakṣam eva gūyanti prāṇāḥ prāṇāḥ prāṇāḥ hum bhā ovā iti. 8. tad u ho 'vāca śūtyāyanis tata etam arhati pratyakṣam gātum. yad vāvu vācā karoti tad etad evā 'sya kṛtam bhavati 'ti. 9. atha vā ata' ṛksāmnor eca prajātiḥ. sa yad dhiṅkaroty abhy eva tena kṛndati.' atha yat prastānty āi 'va tena plavate. atha yad ādim ādulle retu eva tena sīncati. atha yad udgūyati reta eva tena siktoni sambhāvayati.' atha yat pratiharati reta eva tena sambhūtam pravardhayaṭi. atha yad upadravati reta eva tena pravṛddham vikaroti. atha yan nidhanam upāiti reta eva tena vikṛtam prajānayaṭi. sūi 'sa ṛksāmnoh' prajātiḥ. 10. sa ya evam eṭām ṛksāmnoh prajātim veda pra hāi 'nam ṛksāmanī janayataḥ. 62.

prāthame 'nuvāke dvitīyaḥ khaṇḍaḥ. prathamō 'huvākas samāptaḥ.

became these quarters ; and these are all the gods. 5. And what this exhalation was, that became Brhaspati. Because he is the husband (lord, *pati*) of this great (*bṛhatī*) speech, therefore he is [called] Brhaspati. 6. And what this breath was, that became Prajapati. That same, viz. breath, is rich in sons, rich in offspring, the *udgūtha*. Of it tone is the offspring. Rich in offspring becomes he who knows thus. 7. Some sing that [breath] openly : "Breath, breath, breath, *hum*, *bhā*, *ovā*." 8. And Śūtyāyani said regarding this : "Therefore it is possible to sing it directly. Verily, what he performs with speech, that same is performed of him." 9. Now [about] the generation of the *ṛc* and the *sāman*. In that he utters the *hīṅkāra*, thereby he cries to [her]. In that he utters the *prastāva*, thereby he mounts. In that he utters the *ādi*, thereby he emits seed. In that he utters the *udgūtha*, thereby he causes the emitted seed to come to life. In that he utters the *pratihāra*, thereby he causes the seed, come to life, to grow forth. In that he utters the *upadrava*, he develops the seed, having grown forth. In that he enters upon the *nidhana*, thereby he causes the seed, being unfolded, to be born forth. That is the generation of the *ṛc* and of the *sāman*. 10. He who thus knows this generation of the *ṛc* and of the *sāman*, him the *ṛc* and the *sāman* propagate.

2. <sup>1</sup> A. yat. <sup>2</sup> A. atam ; B. atha. <sup>3</sup> B. kurvati. <sup>4</sup> e. <sup>5</sup> -bhāv- ; A. om. yati. atha yat pratiharati. <sup>6</sup> A. sāmnoḥ ; B. ksāmnoḥ.



II. 3. 1. *esa eve 'dam agra ūsīd ya' esa tapati. sa esa sārveṣām' bhūtānām tejo hara indriyaṁ vīryam ādūyo "rdhva udakrāmat.* 2. *so 'kāmayatūi 'kam evā 'kṣaraṁ svādu mṛdu' devānām va-nāme' 'ti.* 3. *sa tapo 'tapyata. sa tapas taptvāi 'kam evā' 'kṣaram abhavat.* 4. *taṁ devāc ca rṣayaḥ co 'pasamāipsan. athāi 'so 'surān bhūtaḥano 'sṛjātūi 'tasya pāpmāno 'nanvāga-mūya.* 5. *taṁ vāco 'pasamāipsan. te vācaṁ samārohan. teṣāṁ vācam paryādatta. tasmāt paryādattū vāk. satyaṁ ca hy enayā vadaty anṛtaṁ ca.* 6. *taṁ manaso 'pasamāipsan. te ma-nas samārohan. teṣāṁ manaḥ paryādatta. tasmāt paryādattam manas. puṇyaṁ ca hy enena dhyāyati pāpaṁ ca.* 7. *taṁ cakṣuḥ 'pasamāipsan. te cakṣuḥ 'samārohan. teṣāṁ cakṣuḥ par-yādatta. tasmāt paryāttam' cakṣuḥ. darṣaṇīyaṁ ca hy enena paṣyaty adarṣaṇīyaṁ ca.* 8. *taṁ śrotraṇo 'pasamāipsan. te śrotraṁ samārohan. teṣāṁ śrotram paryādatta. tasmāt paryāt-tam' śrotram. śruvaṇīyaṁ cāi 'nena śṛṇoty aśruvaṇīyaṁ ca.* 9. *taṁ apāneno 'pasamāipsan. te 'pānaṁ samārohan. teṣāṁ apānam paryādatta. tasmāt paryātto 'pānaḥ. surabhi ca hy*

II. 3. 1. This [universe] in the beginning was he who burns here. This same, taking the splendor, the grasp, the vitality, the virility of all beings, went upward. 2. He desired: "May we win the one sweet soft syllable of the gods." 3. He performed penance. He having performed penance became the one syllable. 4. That gods and sages desired together to obtain. Then he created creature-slaking Asuras, in order to prevent evil from going after. 5. That they desired together to obtain by speech. They ascended speech together. He took possession of their speech. Therefore speech is taken possession of; for [what is] true one speaks with it and [what is] untrue. 6. That they desired together to obtain by mind. They ascended mind together. He took possession of their mind. Therefore mind is taken possession of; for [what is] good one thinks with it and [what is] evil. 7. That they desired together to obtain by sight. They ascended sight together. He took possession of their sight. Therefore sight is taken possession of; for [what is] seemly one sees with it and [what is] unseemly. 8. That they desired together to obtain by hearing. They ascended hearing together. He took possession of their hearing. Therefore hearing is taken possession of. For [what is] worth hearing one hears with it and [what is] not worth hearing. 9. That they desired together to obtain by exhalation. They ascended exhalation together. He took possession of their exhalation. There-

3. <sup>1</sup>B. sa. <sup>2</sup>-ṣā. <sup>3</sup>madu. <sup>4</sup>om. <sup>5</sup>eti. <sup>6</sup>divā. <sup>7</sup>repeat from above udevānām. <sup>8</sup>paryāttam. <sup>9</sup>A. paryātta; B. paryāptam.

enenu jighrati durgandhi ca. 10. tam prāṇeno 'pasamāipsan. tam prāṇeno 'pusamāpnuvan. 11. athā 'surā bhūtahana ādravan mohayisyāma iti manyamānāḥ. 12. sa yathā 'gmānam ṛtvā loṣṭho<sup>10</sup> vidhvaṁsetāi 'vam evā 'surā vyadhvaṁsanta. sa eṣo 'gmā 'khaṇo yat prāṇaḥ. 13. sa yathā 'gmānam ākhaṇam ṛtvā loṣṭho<sup>10</sup> vidhvaṁsata evam eva sa vidhvaṁsate ya evaṁ vidvāṁsam upavadati. 63.

dvitīye 'nuvāke prathamāḥ khaṇḍaḥ.

II. 4. 1. sa eṣa vaçi dīptāgra udgītho yat prāṇaḥ. eṣa hi 'daṁ sarvaṁ vaçe kurute. 2. vaçi bhavati vaçe<sup>2</sup> svān kurute ya evaṁ veda. asya hy āsān agre dīpyate<sup>3</sup> amuṣya<sup>3</sup> vā saḥ.<sup>4</sup> 3. tam hāi 'tam udgīthanī çatyāyaniṛ ācāste vaçī dīptāgra iti. dīptāgrā ha vā asya kīrtir bhavati ya evaṁ veda. 4. ābhūtir iti kārīrādayaḥ. prāṇam vā anu prajāḥ paçava ābhavanti. sa ya evam etam ābhūtir<sup>5</sup> ity upāsta āi 'ca prāṇena prajāyā paçubhir bhavati. 5. sambhūtir<sup>6</sup> iti sūtyayaçāyayaḥ. prāṇam vā anu prajāḥ paçavas sambhavanti. sa ya evam etam sambhūtir ity upāste sam e[va] prāṇena prajāyā paçubhir bhavati. 6. prabhūtir iti çāilanaḥ.<sup>6</sup> prāṇam vā anu prajāḥ paçavaḥ prabhavanti. sa

fore exhalation is taken possession of ; for fragrance one smells with it and bad odor. 10. That they desired together to obtain by breath. That they obtained together by breath. 11. Then the creature-slaying Asuras ran unto [them], thinking : " We will confound [them]." 12. = I. 60. 8., 13. = I. 60. 9.

II. 4. 1. 'That same, viz. breath, is the controlling flame-pointed udgītha. For it gets this all into control. 2. He becomes controlling, he gets his people into control who knows thus ; for does yonder one flame at this one's point or this one at yonder one's? 3. 'That same udgītha Çatyāyani calls 'the controlling one, the flame-pointed one.' Verily flame-pointed becomes his fame who knows thus. 4. The Kārīrādis [call it] 'existence' (ābhūti). Verily, along with breath offspring and domestic animals exist. Whoso thus worships it as existence, with breath, with offspring, with domestic animals he exists. 5. The Sūtyayaçādis [call it] 'origination' (sambhūti). Verily, along with breath offspring and domestic animals originate. Whoso thus worships it as origination, with breath, with offspring, with domestic animals he originates. 6. The Çāilanas [call it] 'prevalence' (prabhūti). Verily, along with breath offspring and domestic ani-

8. <sup>10</sup> loṣṭo.

4. 'insert eṣaṁ ta hi 'daṁ sarvaṁ vaçe kurute. <sup>1</sup>-ço. <sup>3</sup>-muṣ-. <sup>4</sup>-ataḥ. <sup>5</sup>-bhūr. <sup>6</sup>-çāiṇ-.

ya evam etam prabhūtir ity upāste prāi 'va prāṇena' prajāyā paṣubhir bhavati. 1. bhūtir<sup>1</sup> iti bhāllabinaḥ.<sup>12</sup> prāṇam vā anu prajāḥ paśavo bhavanti. sa ya evam etam bhūtir ity upāste bhavaty eva prāṇena prajāyā paṣubhiḥ. 2. aparodho<sup>3</sup> 'naparuddha' iti pārśnaḥ ṣūlanaḥ. esa hy anyam aparunaddhi<sup>10</sup> nūi 'tam anyāḥ. esa ha<sup>11</sup> vā 'sya dviṣantam<sup>13</sup> bhrātṛvyam aparunaddhi ya evam veda. 64.

dvitīye 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 5. 1. ekavāra<sup>4</sup> ity<sup>5</sup> āruneyaḥ.<sup>6</sup> eko hy evāi 'sa viro yat prāṇaḥ. ā hā 'syāi 'ko viro vīryavān jāyate ya evam veda. 2. ekaputra iti cāikitāneyaḥ. eko<sup>7</sup> hy evāi 'sa putro yat prāṇaḥ. 3. sa u evāi dviputra iti. dvāu hi prāṇāpānāu. 4. sa u eva triputra<sup>8</sup> iti. trayo hi prāṇo 'pāno vyānaḥ. 5. sa u eva catusputra iti. catvāro hi prāṇo 'pāno vyānas samānaḥ. 6. sa u eva pañcaputra iti. pañca hi prāṇo<sup>9</sup> 'pāno vyānas samāno 'vānaḥ. 7. sa u eva ṣaṭputra iti. ṣaḍ dhi<sup>14</sup> prāṇo 'pāno vyānas samāno 'vāna udānaḥ. 8. sa u eva saptaputra iti. sapta hi 'me ṣiṣṣaṇyāḥ prāṇāḥ. 9. sa

maḥ prevail. Whoso thus worships it as prevalence, with breath, with offspring, with domestic animals he prevails. 1. The Bhāllabins [call it] 'coming into being' (bhūti). Verily, along with breath offspring and domestic animals come into being. Whoso thus worships it as coming into being, with breath, with offspring, with domestic animals he comes into being. 2. Pārśna Ṣūlana [calls it] 'the unexcluded exclusion.' For it excludes another, [but] another [does] not [exclude] it. Verily, it excludes the hateful rival of him who knows thus.

II. 5. 1. Āruneya [calls it] 'sole hero.' For that, viz. breath, is sole hero. Of him a sole hero, rich in heroism, is born who knows thus. 2. Čāikitāneya [calls it] 'having one son.' For that, viz. breath, is the only son. 3. It is also having two sons. For breath and exhalation are two. 4. It is also having three sons. For breath, exhalation, and vyāna are three. 5. It is also having four sons. For breath, exhalation, vyāna, [and] samāna are four. 6. It is also having five sons. For breath, exhalation, vyāna, samāna, [and] avāna are five. 7. It is also having six sons. For breath, exhalation, vyāna, samāna, avāna, [and] udāna are six. 8. It is also having seven sons. For these breaths in the head are seven. 9. It is also having nine sons.

4. <sup>1</sup> B. inserts *pajāyā*. <sup>2</sup> A. *bhūr*. <sup>3</sup> *avaroddhā*. <sup>10</sup> A. *-ṇadvi*. <sup>11</sup> A. *se*. <sup>12</sup> *-ta*. <sup>13</sup> *-bīn-*.

5. <sup>1</sup> *-ru-*. <sup>2</sup> *ty*. <sup>3</sup> *-ṇaya*; for *eko* all MSS. *ekā*. <sup>4</sup> A. *-e*. <sup>5</sup> A. *dvip-*. <sup>6</sup> B. *-nā*. <sup>7</sup> *abhi*.

u eva navaputra iti. sapta hi śiṣṣanyāḥ<sup>8</sup> prāṇā dvāu avāñcāu.  
10. sa u eva daṣaputra iti. sapta śiṣṣanyāḥ prāṇā dvāu avāñcāu  
nūbhyām daṣamaḥ. 11. sa u eva bahuputra<sup>9</sup> iti. etasya hi 'yañ'<sup>10</sup>  
sarvāḥ prajāḥ. 12. etañ ha sma vāi tad udgītham vidvānsaḥ  
pūrve brāhmaṇāḥ kāmāgāyina<sup>11</sup> āhuḥ kati te putrān āgāsyāma  
iti. 65.

dvitīye 'nuvāke tṛtīyaḥ khaṇḍaḥ.

II. 6. 1. sa yadi brūyād ekam<sup>1</sup> ma āgāye 'ti prāṇa udgītha iti  
vidvān ekam manasā dhyāyet. eko hi prāṇaḥ. eko hā 'syā<sup>2</sup> "jā-  
yate. 2. sa yadi brūyād dvāu ma āgāye 'ti prāṇa udgītha ity  
eva vidvān dvāu manasā dhyāyet. dvāu<sup>3</sup> hi prāṇāpānāu.<sup>4</sup> dvāu<sup>5</sup>  
hāi 'vā 'syā<sup>6</sup> "jāyete.<sup>7</sup> 3. sa yadi brūyāt trīn ma<sup>8</sup> āgāye 'ti prāṇa  
udgītha ity eva vidvān trīn manasā dhyāyet. trayo hi prāṇo  
'pāno vyānaḥ. trayo hāi 'vā 'syā<sup>9</sup> "jāyante. 4. sa<sup>10</sup> yadi brūyāt  
caturo ma āgāye 'ti prāṇa udgītha ity eva vidvān caturo ma-  
nasā dhyāyet. catvāro hi prāṇo 'pāno vyānaḥ<sup>11</sup> samānaḥ. catvāro  
hāi 'vā 'syā<sup>12</sup> "jāyante. 5. sa yadi brūyāt pañca ma āgāye 'ti  
prāṇa udgītha ity eva vidvān pañca manasā dhyāyet. pañca hi

For there are seven breaths in the head [and] two downward ones.  
10. It is also having ten sons. For there are seven breaths in the  
head, two downward ones, [and] the tenth in the navel. 11. It is  
also having many sons. For this [earth] is all its offspring.  
12. Verily, knowing thus this *udgītha*, the Brāhmans of old when  
they sang a wish [to any one] used to say: "How many sons  
shall we sing unto thee?"

II. 6. 1. If he should say: "Sing one unto me," knowing that  
breath is the *udgītha*, he should think one with his mind. For  
breath is one. Truly, one is born unto him. 2. If he should  
say: "Sing two unto me," knowing that breath is the *udgītha*,  
he should think two with his mind. For breath and exhalation  
are two. Truly, two are born unto him. 3. If he should say:  
"Sing three unto me," knowing that breath is the *udgītha*, he  
should think three with his mind. For breath, exhalation, [and]  
*vyāna* are three. Truly, three are born unto him. 4. If he  
should say: "Sing four unto me," knowing that breath is the  
*udgītha*, he should think four with his mind. For breath, exha-  
lation, *vyāna*, [and] *samāna* are four. Truly, four are born unto him.  
5. If he should say: "Sing five unto me," knowing that breath  
is the *udgītha*, he should think five with his mind. For breath,

5. <sup>8</sup> A. āh. <sup>9</sup> B. vasuputra. <sup>10</sup> A. yañ; B. dayam. <sup>11</sup> -gāina.

6. <sup>1</sup> A. aik-. <sup>2</sup> B. trayo. <sup>3</sup> B. inserts *vyānaḥ*. <sup>4</sup> B. inserts *sa hāi 'vā*  
*'syā 'jāyante*. <sup>5</sup> *mana*. <sup>6</sup> A. om. *sa yadi . . . . . vyānaḥ*.

*prāṇo* 'pāno *vyānas samāno* 'vānaḥ. *pañca hāi* 'vā 'syā "jāyante. 6. *sa yadī brūyāt saṇ ma āgāye* 'ti *prāṇa udgītha ity eva vidvān saṇ manasā dhyāyet. śaḍ dhi* 'prāṇo 'pāno *vyānas samāno* 'vāna *udānaḥ. śaḍ dhi* 'vā 'syā "jāyante. 7. *sa yadī brūyāt sapta ma āgāye* 'ti *prāṇa udgītha ity eva vidvān sapta manasā dhyāyet. sapta hāi* 'ne *śiṛṣanyāḥ prāṇāḥ. sapta hāi* 'vā 'syā "jāyante. 8. *sa yadī brūyān nava ma āgāye* 'ti *prāṇa udgītha ity eva vidvān nava manasā dhyāyet. sapta śiṛṣanyāḥ prāṇā dvāv avāñcāu. nava hāi* 'vā 'syā "jāyante. 9. *sa yadī brūyād daśa ma āgāye* 'ti *prāṇa udgītha ity eva vidvān daśa* 'manasā *dhyāyet. sapta śiṛṣanyāḥ prāṇā dvāv avāñcāu nābhyān daśamaḥ. daśa hāi* 'vā 'syā "jāyante. 10. *sa yadī brūyāt sahasraṁ ma āgāye* 'ti *prāṇa udgītha ity eva vidvān sahasraṁ manasā dhyāyet. sahasraṁ hāi* 'ta *ādityaraçmayāḥ. te* 'sya *putrāḥ. sahasraṁ hāi* 'vā 'syā "jāyante. 11. *evam hāi* 'vā 'tam *udgītham para ātñāraḥ kakṣivāns trasadasyur iti pūrve mihārājāç* 'crotriyaṣ *sahasraputram upaniṣeduḥ. te ha sarva eva sahasraputrā āsuḥ. 12. sa ya* 'evāi 'vaṁ *veda sahasraṁ hāi* 'vā 'sya *putrā bhavanti. 66.*

*dvitiye* 'nuvāke *caturthaḥ khaṇḍaḥ. dvitiyo* 'nuvākas *samāptaḥ.*

exhalation, *vyāna*, *samāna*, [and] *avāna* are five. Truly five are born unto him. 6. If he should say : "Sing six unto me," knowing that breath is the *udgītha*, he should think six with his mind. For breath, exhalation, *vyāna*, *samāna*, *avāna*, *udāna* are six. Truly, six are born unto him. 7. If he should say : "Sing seven unto me," knowing that breath is the *udgītha*, he should think seven with his mind. For these breaths in the head are seven. Truly, seven are born unto him. 8. If he should say : "Sing nine unto me," knowing that breath is the *udgītha*, he should think nine with his mind. There are seven breaths in the head [and] two downward ones. Truly, nine are born unto him. 9. If he should say : "Sing ten unto me," knowing that breath is the *udgītha*, he should think ten with his mind. There are seven breaths in the head, two downward ones, [and] the tenth in the navel. Truly, ten are born unto him. 10. If he should say : "Sing a thousand for me," knowing that breath is the *udgītha*, he should think a thousand with his mind. Truly, a thousand are the rays of the sun. They are its sons. Truly, a thousand are born unto him. 11. Para Ātñāra, Kakṣivant, Trasadasyu, great kings of old, scholars in sacred lore, thus studied this same *udgītha* of a thousand sons. All of them had a thousand sons. He who knows thus, of him there come to be a thousand sons.

II. 7. 1. *çaryāto*<sup>1</sup> *vāi mānavaḥ prācyāṁ sthalyāṁ*<sup>2</sup> *ayajata.*<sup>3</sup> *tasmin ha bhūtāny udgīthe* 'pitvam'<sup>4</sup> *eṣire.*<sup>5</sup> 2. *taṁ devā brhaspatino* 'dgātṛā dīkṣāmahū itī purastād āgacchann ayaṁ ta udgūyatv itī. bambenā<sup>6</sup> "jadviṣeṇa pitaro dakṣiṇato" 'yaṁ ta udgūyatv ity uṇasā kāvyenū<sup>7</sup> 'surāḥ<sup>8</sup> paçcād<sup>9</sup> ayaṁ ta udgūyatv ity ayāsyenū<sup>10</sup> "ṅgirasena manuṣyū uttarato 'yaṁ ta udgūyatv itī. 3. sa he<sup>11</sup> "kṣāṁ cakre hantāi 'nān prcchāni kiyato"<sup>12</sup> vū eka iṇe kiyata ekaḥ kiyata eka itī. 4. sa ho 'vāca brhaspatiṁ<sup>13</sup> yan me tvam udgūyeh kiṁ tatas syād itī.<sup>14</sup> 5. sa<sup>15</sup> ho 'vāca deveṣv eva çṛis syād deveṣv iṇā svargam u tvāṁ lokam gamayeyam itī. 6. atha ho 'vāca bambam ājadviṣam yan me tvam udgūyeh kiṁ tatas syād itī. 7. sa ho 'vāca pitrṣv eva çṛis syāt pitrṣv iṇā svargam u tvāṁ lokam gamayeyam itī. 8. atha ho 'vāco 'ṇanasāṁ kāvyam yan<sup>16</sup> me<sup>17</sup> tvam udgūyeh kiṁ tatas syād itī. 9. sa ho 'vācā 'suresv eva çṛis syād usuresv iṇā<sup>18</sup> svargam u tvāṁ lokam gamayeyam itī. 10. atha ho 'vācā 'yāsyam āṅgira-

II. 7. 1. Çaryāta Mānava made a sacrifice on the eastern site. With him created beings sought a share in the *udgītha*. 2. Unto him the gods came from the east (front) [saying]: "Let us consecrate ourselves with Brhaspati as *udgātṛ*. Let this one sing the *udgītha* for thee." With Bamba Ājadyiṣa the Fathers [came] from the south (right) [saying]: "Let this one sing the *udgītha* for thee." With Uṇasas Kāvya the Asuras [came] from the west (rear) [saying]: "Let this one sing the *udgītha* for thee." With Ayāsyas Āṅgirasas men [came] from the north (left) [saying]: "Let this one sing the *udgītha* for thee." 3. He considered: "Come now, I will ask them how great the power of the one is, how great the power of the other is, how great the power of the other (third) is." 4. He said to Brhaspati: "If thou shouldst sing the *udgītha* for me, what would be the result of it?" 5. He said: "Among the gods there would be fortune, among the gods dominion, and I should cause thee to go to the heavenly world." 6. Then he said to Bamba Ājadviṣa: "If thou shouldst sing the *udgītha* for me, what would be the result of it?" 7. He said: "Among the Fathers there would be fortune, among the Fathers dominion, and I should cause thee to go to the heavenly world." 8. Then he said to Uṇasas Kāvya: "If thou shouldst sing the *udgītha* for me, what would be the result of it?" 9. He said: "Among the Asuras there would be fortune, among the Asuras dominion, and I should cause thee to go to the heavenly world." 10. Then he said to Ayāsyas Āṅgirasas: "If thou shouldst sing

7. <sup>1</sup> çaryāto. <sup>2</sup> sthalyāṁ. <sup>3</sup> ayajata. <sup>4</sup> B. 'pīsam. <sup>5</sup> āçīre. <sup>6</sup> bimb-  
<sup>7</sup> dakṣanato. <sup>8</sup> B. kāmśyenā. <sup>9</sup> -rām. <sup>10</sup> çāṭah. <sup>11</sup> A. ayāmhyaṣyena;  
B. ayaṁ hi syenā. <sup>12</sup> kiyo. <sup>13</sup> -tiḥ. <sup>14</sup> B. inserts çriyam. <sup>15</sup> A. om. sa  
ho 'vāca . . . . . tatas syād itī in 6. <sup>16</sup> ya. <sup>17</sup> je. <sup>18</sup> çāḥ. <sup>19</sup> hāi.

*sañ yan me tvam*<sup>19</sup> *udgāyeh kiñ tatas syād iti.* 11. *sa ho 'vāca devān eva devaloke dadhyām*<sup>20</sup> *manuṣyān manuṣyaloke pitṛn*<sup>21</sup> *pitṛloke nudeyū 'smāl lokād asurān*<sup>22</sup> *svargam u tvāñ lokam gamayeyam iti.* 67.

*tṛtiye 'nuvāke prathamah khaṇḍah.*

II. 8. 1. *sa ho 'vāca tvam me bhagava udgāya ya etasya sarvasya yaço*<sup>23</sup> [*'si*] *'ti.* 2. *tasya hū 'yāsya evo 'jjagāu.* *tasmād udgātū vṛta uttarato niveśanam lipseta. etad dha nū "ruddham niveśanam yad uttarataḥ.* 3. *uttarata āgato 'yāsya āṅgīrasaḥ çaryātasya*<sup>24</sup> *mūnavasyo 'jjagāu.* *sa prāṇena devān devaloke 'dadhād apānena manuṣyān manuṣyaloke vyānena pitṛn*<sup>25</sup> *pitṛloke hiñkāreṇa vajreṇū 'smāl lokād asurān anudata.* 4. *tān ho 'vāca dūram gacchate 'ti.* *sa dūro ha nāma lokah. tañ ha jagmuḥ. ta ete 'surā asambhūvyam*<sup>26</sup> *parābhūtāḥ.* 5. *chandobhir eva vācā çaryātam*<sup>27</sup> *mūnavam svargam lokam gamayām cakāra.* 6. *te ho "cur asurā eta tañ vedāma yo no 'yam ittham adhatte 'ti. tata*<sup>28</sup> *āgacchan."* *ṭam etyū 'paçyan.* 7. *te 'bruvann ayañ vū āsya iti tasmād ayañāsyah.*

the *udgātha* for me, what would be the result of it?" 11. He said: "I should place the gods in the world of the gods, men in the world of men, the Fathers in the world of the Fathers; I should push the Asuras away from this world; and I should cause thee to go to the heavenly world."

II. 8. 1. He (Ç.) said: "Sing thou, reverend sir, the *udgātha* for me, who art the glory of this all." 2. Of him Ayāsya sang the *udgātha*. Therefore an *udgātar*, when chosen, should desire to take his resting-place in the north (left). For that resting-place which is in the north is not obstructed. 3. Having come from the north, Ayāsya Āṅgīrasa sang the *udgātha* of Çaryāta Mānava. By breath he placed the gods in the world of the gods, by exhalation men in the world of men, by the *vyāna* the Fathers in the world of the Fathers, by the *hiñkāra* [as] thunderbolt he pushed the Asuras away from this world. 4. He said to them: "Go ye afar." That is a world named 'afar.' They went to it. These same Asuras were irretrievably defeated. 5. By the metres, by speech, he caused Çaryāta Mānava to go to the heavenly world. 6. These Asuras said: "Come, let us know him who placed us thus." Thereupon they came. Having come, they saw him. 7. They said: "Verily he (*ayam*) is in the mouth (*āsya*)." Because they said: "Verily he is in the mouth," there-

7. <sup>19</sup> A. *nvam.* <sup>20</sup> *-dhyāt.* <sup>21</sup> *-tṛn.* <sup>22</sup> insert *u.*

8. <sup>1</sup> *-çasa.* <sup>2</sup> *-tṛn.* <sup>3</sup> *asamhyeyam-* <sup>4</sup> *çāyā-* <sup>5</sup> A. *tu.* <sup>6</sup> *-chas.*

*ayamāsyā'* ha vāi nāmāi 'śaḥ. tam ayāsyā iti parokṣam ācakṣate. 8. sa prāṇo vā ayāsyāḥ. 'prāṇo ha vā enān sa nunūde. 9. sa ya evaṁ vidvān udgāyati prāṇenāi 'va devān devaloke dadhāty apānena<sup>10</sup> manuṣyān<sup>10</sup> manuṣyaloke vyānena pītṛn<sup>11</sup> pītṛloke hīṅkūreṇāi<sup>12</sup> 'va vajrenā 'smāl lokād dviṣantam bhrūṛvyaṇi nudate. 68.

*tṛtiye 'nuvāke dvitīyaḥ khaṇḍaḥ.*

II. 8. 1. *taṁ ha brūyād dūram gacche 'ti. sa yam eva lokam asurā agacchaṁs taṁ hāi 'va' gacchati.* 2. *chandobhir eva vācā yajimānaṁ svargam lokam gamayati.* 3. *tā etā vyāhṛtayaḥ<sup>13</sup> pre 'ty e 'ti vāg [iti] bhūr bhūvas svar ity [ud iti].* 4. *tad yat pre 'ti tat<sup>14</sup> prāṇas tad ayam lokas tad imam lokam asmiṁ loka ābhajati.* 5. *e 'ty apānas tad asūu lokas tad amuṁ lokam amuṁ loka ābhajati.* 6. *vāg iti tad brahma tad idam antarikṣam.* 7. *bhūr bhūvas svar iti sū trayī vidyā.* 8. *ud iti so 'sāv ādityaḥ. tad yad ud ity ud iva śleṣayati.* 9. *tad yad ekam evā 'bhisampadyate tasmād ekanīrah.* 10. *eko ha tu san viro vīryavān bhavati.* 11. *ā hā 'syāi 'ko<sup>15</sup> viro vīryavān<sup>16</sup> jāyate ya evaṁ beda.* 12. *tad u ho 'vācā cātīyāyanir bahuputra esa udgītha<sup>17</sup> ity evo 'pāsītuvyam.*

fore he is [called] Ayamāsyā. Ayamāsyā, verily, is his name. Him they call Ayāsyā in an occult way. 8. This breath is Ayāsyā. Verily as breath he pushed them away. 9. He who knowing thus sings the *udgītha* places with breath the gods in the world of the gods, with exhalation men in the world of men, with the *vyāna* the Fathers in the world of the Fathers, with the *hīṅkāra* [as] thunderbolt he pushes his hateful rival away from this world.

II. 9. 1. He should say to him : "Go afar." What world the Asuras went unto, unto that same one he goes. 2. With the metres, with speech, he causes the sacrificer to go to the heavenly world. 3. These are the sacred utterances : *pra*, *ā*, *vāc*, *bhūs bhūvas svar*, [ud]. 4. What *pra* is, that is breath, that is this world, that gives a share of this world in this world. 5. *Ā*, that is exhalation, that is yonder world, that gives a share of yonder world in yonder world. 6. *Vāc*, that is the *brahman*, that is this atmosphere. 7. *Bhūs bhūvas svar*, that is the threefold knowledge. 8. *Ud*, that is yonder sun. Inasmuch as it is *ud*, it causes to cling up (? *√ślis* + *ud*), as it were. 9. Inasmuch as it forms a unit, therefore it is sole hero. But being one it becomes a hero possessing heroism. To him a sole hero possessing heroism is born who knows thus. 10. And Cātīyāyani said this : "One should worship

8. <sup>1</sup>-aso. <sup>2</sup>A. pān-. <sup>3</sup>ehiṅk-. <sup>10</sup>-sān.

9. <sup>1</sup>B. -ā. <sup>2</sup>syā-. <sup>3</sup>sat. <sup>4</sup>A. cyeṣ-. <sup>5</sup>A. -e. <sup>6</sup>-yāvān. <sup>7</sup>-e(ity).



*bahavo hy eta ādityasya' raçmayas te' 'sya putrāḥ. tasmād bahuputrā eṣa udgītha ity evo 'pāsītavyam iti. 69.*

*trītiye 'nuvāke trītiyaḥ khaṇḍaḥ. trītiyo 'nuvākas samāptaḥ.*

II. 10. 1. *devāsurasamayātante 'ty āhuḥ. na ha vāi tad devāsurās samyetire. prajāpatiḥ ca ha vāi tan mṛtyuḥ ca samyetāte.* 2. *tasya ha prajāpater devāḥ priyāḥ' putrā anta āsuh. te 'dhriyanta teno 'dgātrā dīkṣāmahāi yenā 'pahatya mṛtyum apahatya pāpmānaṁ svargaṁ lokam iyāme 'ti.* 3. *te 'bruvan vāco 'dgātrā dīkṣāmahā iti.* 4. *te vāco 'dgātrā 'dīkṣantu. tebhya' idam vāg āgāyad yad idam vācā vadati yad idam vācā bhuñjate.* 5. *tām pāpmā 'nvasiḥyata. sa yad eva vācā pāpaṁ vadati sa eva sa pāpmā.* 6. *te 'bruvan na vāi nō 'yam mṛtyuṁ na pāpmānam atyavāksīt.' manaso 'dgātrā dīkṣāmahā iti.* 7. *te manaso 'dgātrā 'dīkṣanta. tebhya' idam manu āgāyad yad idam manasā dhyāyati yad idam manasā bhuñjate.* 8. *tat pāpmā 'nvasiḥyata. sa yad eva manasā pāpaṁ dhyāyati sa eva sa pāpmā.* 9. *te 'bruvan nō nuvāco nō 'yam mṛtyuṁ na pāpmānam atyavāksīt.*

[saying] : 'Possessing many sons is this *udgītha*.' For many are these rays of the sun. They are its sons. Therefore one should worship [saying] : 'Possessing many sons is this *udgītha*.'

II. 10. 1. They say the gods and the Asuras strove together. Truly, the gods and the Asuras did not then strive together. Both Prajāpati and Death then strove together. 2. Now the gods were near to this Prajāpati, [being his] dear sons. They resolved : "Let us consecrate ourselves with that *udgātar* by whom, having smitten away death, having smitten away evil, we may go to the heavenly world." 3. They said : "Let us consecrate ourselves with speech as *udgātar*." 4. They consecrated themselves with speech as *udgātar*. Speech sang to them that which one speaks here with speech, which one enjoys here with speech. 5. Evil was created after it. Just what evil thing one speaks with speech, that is that evil. 6. They said : "Verily, this one hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with mind as *udgātar*." 7. They consecrated themselves with mind as *udgātar*. Mind sang to them that which one thinks here with the mind, which one enjoys here with the mind. 8. Evil was created after it. Just what evil thing one thinks with the mind, that is that evil. 9. They said : "Verily, this one, too, hath not carried us beyond death, nor beyond evil."

9. <sup>9</sup> *ādityasya.* <sup>9</sup> *ta.*

10. <sup>1</sup> *B. -yāyāḥ.* <sup>2</sup> *A. inserts no 'dgātrā dīkṣāmahā iti, which is cancelled in red, between te and bhya.* <sup>3</sup> *avaty-*

*cakṣuṣo 'dgātrā dīkṣāmahā iti.* 10. *te cakṣuṣo 'dgātrā 'dīksanta. tebhya idam cakṣur āgāyad yad idam cakṣuṣā paçyoti yad idam cakṣuṣā bhuñjate.* 11. *tat pāpmā 'nvasiṣyata. sa yad eva cakṣuṣā pāpam paçyati sa eva sa pāpmā.* 12. *te 'bruvan no nvāva no 'yam mṛtyum na pāpmānam atyavākṣīt. çrotreṇo 'dgātrā dīkṣāmahā iti.* 13. *te çrotreṇo 'dgātrā 'dīksanta. tebhya idam çrotram āgāyad yad idam çrotreṇa çṛnoti yad idam çrotreṇa bhuñjate.* 14. *tat pāpmā 'nvasiṣyata. sa yad eva çrotreṇa pāpaṁ çṛnoti sa eva sa pāpmā.* 15. *te 'bruvan no nvāva no 'yam mṛtyum' na pāpmānam atyavākṣīt.' prāṇeno 'dgātrā dīkṣāmahā iti.* 16. *te prāṇeno 'dgātrā 'dīksanta. tebhya idam prāṇa āgāyad yad idam prāṇena prāṇiti yad idam prāṇena bhuñjate.* 17. *tam pāpmā 'nvasiṣyata. sa yad eva prāṇena [pāpam] prāṇiti sa eva sa pāpmā.* 18. *te 'bruvan no nvāva no' 'yam mṛtyum na pāpmānam atyavākṣīt. anena mukhyena prāṇeno 'dgātrā dīkṣāmahā iti.* 19. *te 'nena mukhyena prāṇeno 'dgātrā 'dīksanta.* 20. *so 'bravān mṛtyur eṣa eṣāṁ sa udgātā yena mṛtyun' atyesyanūti 'ti.* 21. *na hy etena prāṇena pāpaṁ vadati na pāpaṁ dhyāyati na pāpam paçyati na pāpaṁ çṛnoti na pāpaṁ*

Let us consecrate ourselves with sight as *udgātar*." 10. They consecrated themselves with sight as *udgātar*. Sight sang to them that which one sees here with sight, which one enjoys here with sight. 11. Evil was created after it. Just what evil thing one sees with sight, that is that evil. 12. They said: "Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with hearing as *udgātar*." 13. They consecrated themselves with hearing as *udgātar*. Hearing sang to them that which one hears here with hearing, which one enjoys here with hearing. 14. Evil was created after it. Just what evil thing one hears with hearing, that is that evil. 15. They said: "Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with breath as *udgātar*." 16. They consecrated themselves with breath as *udgātar*. Breath sang to them that which one breathes here with breath, which one enjoys here with breath. 17. Evil was created after it. Just what evil thing one breathes with breath, that is that evil. 18. They said: "Verily, this one, too, hath not carried us beyond death nor beyond evil. Let us consecrate ourselves with this breath of the mouth as *udgātar*." 19. They consecrated themselves with this breath of the mouth as *udgātar*. 20. Death said: "This is that *udgātar* by whom they will go beyond death." 21. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no

10. 4-*tyu*. 5 B. inserts *sa*. 6 *ne*. 7-*yam*.

*gandham apāniti. 22. tenā 'pahatya mṛtyum apahatya pāpmā-  
nān svargaṁ lokam āyan.' apahatya hāi 'na mṛtyum apahatya  
pāpmānān svargaṁ lokam eti ya evaṁ veda. 70.*

*caturthe 'nuvāke prathamah khaṇḍah.*

II. 11. 1. *sa yathā hatvā pramṛdyā 'tiyād' evam evāi 'tam  
mṛtyum atyāyun. 2. sa vācam prathamām atyavahat. tām pa-  
reṇu mṛtyuṁ nyadadhāt. so 'gnir abhavat. 3. atha mano 'tya-  
vahat.' tat pareṇa mṛtyuṁ nyadadhāt. sa candramā abhavat.  
4. atha cakṣur atyavahat. tat pareṇa mṛtyuṁ nyadadhāt. sa  
ādityo 'bhavat. 5. atha śrotram atyavahat. tat pareṇa mṛtyuṁ  
nyadadhāt. tā imā diṣo 'bhavan. tā u eva viṣve devāḥ. 6. atha  
prāṇam atyavahat. tam pareṇu mṛtyuṁ nyadadhāt. sa vāyur  
abhavat. 7. athā "īmane kevalam evā 'nnādyam āgāyata.  
8. sa eṣa evā 'yūsyah. āsyē' dhīyate.' tasmād ayūsyah. yud v  
evāi 'yam] āsyē' ramate tasmād v evā 'yūsyah.' 9. sa eṣa evā  
"ṅgirasah. ato hi 'māny aṅgāni rasam labhante. tasmād āṅgira-  
sah.' 10. yud v evāi 'sām aṅgānām rasas tasmād v evā 'ṅgirasah.  
11. tam devā abhūvān kevalam nā ātmane 'nnādyam āgāsīḥ.  
anu na etasminn annādya ābhaja.' etad āsyā 'nāmayatvam'<sup>12</sup>*

evil thing, exhales no evil odor. 22. By him having smitten  
away death, having smitten away evil, they went to the heavenly  
world. Having smitten away death, having smitten away evil,  
he goes to the heavenly world who knows thus.

II. 11. 1. As one would pass beyond [another], having smitten  
him, having crushed him, even so they passed beyond that death.  
2. Speech he carried beyond it first. He deposited it beyond  
death. It became fire. 3. Then he carried mind beyond it. He  
deposited it beyond death. It became the moon. 4. Then he  
carried sight beyond it. He deposited it beyond death. It be-  
came the sun. 5. Then he carried hearing beyond it. He de-  
posited it beyond death. It became these quarters; they are also  
all the gods. 6. Then he carried breath beyond it. He deposited  
it beyond death. It became wind. 7. Then he sang food-eating  
for himself only. 8. That same is Ayūsyā. He (*ayam*) is placed  
in the mouth (*āsyu*); therefore he is [called] Ayūsyā. And as  
he rests in the mouth, therefore also he is [called] Ayūsyā.  
9. That same is Āṅgirasā. For from him these limbs (*aṅga*)  
take their sap (*rasa*); therefore he is [called] Āṅgirasā. And  
because he is the sap of these limbs, therefore also he is Āṅgirasā.  
10. The gods said to him: "Only for thyself hast thou sung food-  
eating. Let us also have a share in this food-eating. That is his

10. <sup>1</sup> *gamayan.*

11. <sup>1</sup> B. inserts *sa*; for *atyāyun* all -*yat*. <sup>2</sup> -*yu*. <sup>3</sup> -*n*. <sup>4</sup> *dathā*. <sup>5</sup> *āse*.  
<sup>6</sup> *dhyaṭi*. <sup>7</sup> B. *egā*. <sup>8</sup> *syē*. <sup>9</sup> *nyūsyah*. <sup>10</sup> *ān*. <sup>11</sup> *ah*. <sup>12</sup> *āmayatvam*.

*astī*<sup>11</sup> 'ti. 11. *taṁ vāi praviṣate* 'ti. *sa vā ākāṣān*<sup>12</sup> *kurusve* 'ti. *sa imān prāṇān ākāṣān*<sup>13</sup> *akuruta*.<sup>14</sup> 12. *taṁ vāg eva bhūtvā* 'gniḥ *praviṣan*<sup>15</sup> *mano bhūtvā candramāṣ cakṣur bhūtvā* "dityaṣ *çrottram bhūtvā diṣaḥ prāṇo bhūtvā vāyuh*. 13. *eṣā vāi dāivī pariṣad dāivī sabhā dāivī saṁsat*. 14. *gacchati ha vā etān*<sup>16</sup> "dāivīm *pariṣadam dāivīm sabhām dāivīm*" *saṁsaduṁ ya evaṁ veda*. 71.

caturthe 'nuvāke dvitīyaḥ khaṇḍaḥ.

II. 12. 1. *yatro ha vāi kva cāi* 'tū *devatā nispr̥canti na hāi* 'va *tatra kaṣ cana pāpmā nyaṅgaḥ pariṣisyate*. 2. *sa vidyān ne* 'ha *kaṣ cana pāpmā nyuṅgaḥ pariṣekṣyate*<sup>2</sup> *sarvam evāi*<sup>3</sup> 'tū<sup>4</sup> *devatāḥ pāpmānaṁ nidhaksyanti* 'ti. *tathā hāi* 'va *bhavati*. 3. *ya u ha vā evaṁviduṁ*<sup>5</sup> *reçhati*<sup>6</sup> *yathāi* 'tū *devatā rtvā nīyād evaṁ nyeti*.<sup>7</sup> *etāsu hy evāi* 'naṁ *devatāsu prapannam etāsu vasantam upavadatai*. 4. *tasya hāi* 'tasya *nāi* 'va *kā canā* "rtir"<sup>8</sup> *astī ya evaṁ veda*. *ya evāi* 'nam *upavadatai sa ūrtim ūrçhati*.<sup>9</sup> 5. *sa ya evam*<sup>10</sup> *reçhād eva tū devatā upasṛtya brūyād ayam mā* "rat"<sup>11</sup> *sa imān ūrtiṁ*<sup>12</sup> *nyetv iti*. *tān hāi* 'vā "rtiṁ *nyeti*. 6. *yāvadāvāsā*<sup>13</sup> *u hū* 'sye 'me *prāṇā asmiṁ loka etāvadāvāsā*<sup>14</sup> *u*

immunity from illness (?)." 11. "Verily enter that." "Then make spaces." He made these breaths spaces [for them]. 12. Fire, having become speech, entered that; [so did] the moon, having become mind; the sun, having become light; the quarters, having become hearing; the wind, having become breath. 13. Verily, this is the divine assembly, the divine congregation, the divine conference. 14. He goes to that divine assembly, divine congregation, divine conference, who knows thus.

II. 12. 1. Verily, wheresoever these divinities touch, there no evil whatever, [not a] trace, is left. 2. He should know: "No evil whatever, [not a] trace, will be left here; these divinities will burn down all evil." Truly it happens thus. 3. And whoso encounters one knowing thus, as one having encountered these divinities would perish, even so he perishes. For he speaks ill of him who has resorted to these divinities, who dwells in them. 4. Verily, of one who knows thus there is no misfortune whatever; he who speaks ill of one knowing thus, he meets with misfortune. 5. If one should harm him, he should say, approaching these divinities: "This one hath harmed me. Let him go down unto this misfortune." He goes down unto that misfortune. 6. And as many

11. <sup>11</sup> *astī*. <sup>12</sup> *ākāṣāt*. <sup>13</sup> *ācāsanam*. <sup>14</sup> *kūruta*. <sup>15</sup> *om. the -h*. <sup>16</sup> *prāvi*.  
12. <sup>1</sup> *ce*. <sup>2</sup> *kṣate*. <sup>3</sup> *evam*. <sup>4</sup> *etā*. <sup>5</sup> *vid* or *vida*. <sup>6</sup> *duçchati*. <sup>7</sup> *neti*.  
<sup>8</sup> *-tir*. <sup>9</sup> *āchchati*. <sup>10</sup> *em*. <sup>11</sup> *rāt*. <sup>12</sup> *atti*. <sup>13</sup> *-dāvaṣā*.

*hā 'syāi 'tū devatā amuṣmīṇ loke bhavanti. 1. tasmād u hāi 'vaṁ vidvān nāi 'vā 'grhatāyāi<sup>14</sup> bibhāyān nā 'lokatāyāi. etā me devatā asmiṇ loke grhān karisyanti. etā amuṣmīṇ<sup>15</sup> loke bhavanti. tasmād u lokam pradāsyanti<sup>16</sup> 'ti. 2. tasmād u hāi 'vaṁ vidvān nāi 'vā 'grhatāyāi bibhāyān nā 'lokatāyāi. etā me devatā asmiṇ loke grhebhya grhān karisyanti svebhya<sup>17</sup> āyatanebhya iti hāi 'va vidyād [etā] devatā<sup>18</sup> amuṣmīṇ loke lokam pradāsyanti 'ti. 3. tasmād u hāi 'vaṁ vidvān nāi 'vā 'grhatāyāi bibhāyān nā 'lokatāyāi. etā mā etad ubhayaṁ samnamisyanti 'ti hāi 'va vidyāt. tathā hāi 'va bhavati. 72.*

*caturthe 'nuvāke tṛtīyaḥ khaṇḍaḥ. caturtho 'nuvākas samāptaḥ.*

II. 13. 1. *devā vāi brahmaṇo vatsena<sup>1</sup> vācam aduhran. agnir ha vāi brahmaṇo vatsaḥ. 2. sū yā sū vāg brahmāi 'va tat. atha yo 'gnir mṛtyus saḥ. 3. tām etām vācam yathā dhenun vatseno<sup>2</sup> 'pasrjya prattām duhitāi 'vam eva devā vācam sarvān kāmān aduhran.<sup>3</sup> 4. duhe<sup>4</sup> ha vāi vācam sarvān kāmān ya evaṁ veda. sa hāi 'so 'nāṁto vācam devīm udindhe<sup>5</sup> vada vada vade 'ti. 5. tad yad iha<sup>6</sup> puruṣasya pāpaṁ kṛtam bhavati tad āviṣkaroti.*

abodes as these breaths of him have in this world, so many abodes these divinities of him come to have in yonder world. 7. Therefore one knowing thus should not be in fear of houselessness, nor of worldlessness [thinking]: "These divinities will make houses for me in this world. They come to be in yonder world; and therefore they will give me the world." 8. And therefore one knowing thus should not be in fear of houselessness, nor of worldlessness. "These divinities will make in this world houses for me from [their] houses, from abodes of their own," he should know; "these divinities will give a world in yonder world." 9. And therefore one knowing thus should not be in fear of houselessness, nor of worldlessness. Let him know: "They will bring about both for me." Verily so it comes to pass.

II. 13. 1. Verily, the gods milked speech by means of the calf of the *brahman*. Verily, fire is the calf of the *brahman*. 2. This speech, that is the *brahman*; and fire, that is death. From this same speech—as one would milk a given cow by means of a calf, admitting [it to her]—even so the gods milked from speech all desires. 4. Verily, he milks from speech all desires who knows thus. He, not being untruthful, kindles (?) divine speech [saying]: "Speak, speak, speak." 5. What evil is done here by man;

12. <sup>14</sup> *grah-*. <sup>15</sup> B. *asmil*. <sup>16</sup> *pravuḍ-*. <sup>17</sup> B. inserts *āyatanebhya. 18* *eva tā*.

13. <sup>1</sup> A. *pastena*; B. *patsena*. <sup>2</sup> *vakṣ-*. <sup>3</sup> *-ra*. <sup>4</sup> *jahe*. <sup>5</sup> A. *udigdhe*. <sup>6</sup> *amiha*.

*yad ihāi 'nad api rahasī 'va kurvan manyate' 'tha' hāi 'nad  
āvīr eva karoti. tasmād vānu pāpaṁ na kuryāt.* 73.

*pañcame 'nuvāke prathamah khaṇḍaḥ.*

II. 14. 1. *eṣa u ha vāva devānām nediṣṭham upacuryo yad  
agnih. 2. taṁ sādhu 'pacaret. ya enam asmiṁ loke sādhu 'paca-  
rati' tam eṣo 'muṣmiṁ loke sādhu 'pacarati. atha ya enam asmiṁ  
loke nū "driyate tam eṣo 'muṣmiṁ loke nū "driyate. tasmād vā  
agnim sādhu 'pacaret. 3. taṁ nāi 'va hastābhyām spr̥ṣen na pādū-  
bhyām na dandena." 4. hastābhyām spr̥ṣati yad asyū 'ntikam  
avanenikte. atha yad abhiprasārayati tat pādābhyām. 5. sa  
enam āspr̥ṣta īṣvaro durdhāyām dhātōḥ. tasmād vā agniṁ sādhu  
'pacarati. sudhāyām hāi 'vāi 'nam dadhāti. 74.*

*pañcame 'nuvāke dvitīyaḥ khaṇḍaḥ.*

II. 15. 1. *eṣa u ha vāva devānām mahāṣanatamo yad agniḥ.  
2. tan na vratyaṁ' adadāno' 'ṣṇīyāt. yo vāi mahāṣane 'naṣnaty  
aṣnāti "ṣṇāro hāi 'nam abhīṣaṅktoḥ." pūtim' iva' hā 'ṣṇīyāt."  
3. atho ha prokte 'ṣane brūyāt samintsnā 'ṣṇim iti. sa yatha*

that it makes manifest. Although he thinks that he does it secretly, as it were, still it makes it manifest. Verily, therefore he should not do evil.

II. 14. 1. Verily, he of the gods is to be next served, viz. Agni. 2. Him one should serve well. Whoso serves him well in this world, him he (A.) serves well in yonder world. And who does not care for him in this world, him he (A.) does not care for in yonder world. Verily, therefore one should serve Agni well. 3. Him one should not touch with the hands, nor with the feet, nor with a stick. 4. He touches him with the hands, when he washes himself in his neighborhood; and when he stretches himself out towards [him], then [he touches him] with the feet. 5. He, being touched, is liable to place him in discomfort. Therefore one serves Agni well. Truly, he places such a one in comfort.

II. 15. 1. And verily he of the gods is the most voracious one, viz. Agni. 2. Therefore he should not eat what belongs to a vow without having given [him]. Verily, if one eats while the voracious one does not eat, he is likely to fasten on him. Truly he would eat what is putrid, as it were. 3. So then, when the meal is announced, he should say: "Kindle the fire." As,

13. <sup>1</sup>-ta. <sup>2</sup>ath-. <sup>3</sup>B. adds *eṣa u ha vā* of the next chap.

14. <sup>1</sup>carati. <sup>2</sup>A. *tanḍenam*; B. *taṇdhānam*.

15. <sup>1</sup>pra-. <sup>2</sup>dadāśno. <sup>3</sup>abhīṣ(a)ṇettāḥ. <sup>4</sup>-ir. <sup>5</sup>ivamīva. <sup>6</sup>'ṣṇī-

*prokte 'pane greyānsam pariveṣṭavāi brūyāt tādṛk tat.'* 4. *etad u ha vāvā sāma yad vāk. yo vāi caksus sāma grotram sāme 'ty upāste na' ha tena karoti.* 5. *atha ya' ādityas sāma candramās sāme 'ty upāste na' hāi 'va tena karoti.* 6. *atha yo vāk sāme 'ty upāste sa evā 'nuṣṭhyā sāma veda. vācā hi sāmṇā "rtviṣyam kriyate.* 7. *sa yo vācas svarō jāyate so 'gnir vāy v eva vāk. tad atrāi<sup>15</sup> 'kadhā sāma bhavati.* 8. *sa ya evam. etad ekadhā sāma bhavad vedāi 'vañ hāi 'tad ekadhā sāma bhavati 'ty ekadhe 'va gṛeṣṭhas svānām bhavati.* 9. *tasmād u hāi 'vañvidam eva sāmṇā "rtviṣyam kūrāyeta. sa ha vāva sāma veda ya eva veda.* 75.

*pañcame 'nuvāke ṛtviṣyaḥ khaṇḍaḥ. pañcama 'nuvākas samāptaḥ.*

III. 1. 1. *ekā ha vāva kṛtsnā devatā 'rdhadevatā evā 'nyāḥ. ayam eva yo 'yam pavate.* 2. *eṣa eva sarveṣāṃ devānāṃ grahāḥ.* 3. *sa hāi 'ṣo 'stum nāma. astam iti he 'ha paçcād' grahān ācakṣate.* 4. *sa yad ādityo 'stum agād iti grahān agād iti hāi 'tat. tena so 'sarvaḥ. sa etam evā 'pyeti.* 5. *astam candraṃ eti. tena so 'sarvaḥ. sa etam evā 'pyeti.* 6. *astam nuṣṭatrāṇi*

when the meal is announced, one would direct that one's superior be served [first], even so is that. 4. And that is also the *sāman*, viz. speech. Verily, he who worships [saying]: "Sight is the *sāman*; hearing is the *sāman*," he does not thereby perform it. 5. And he who worships [saying]: "The sun is the *sāman*; the moon is the *sāman*," he does not thereby perform it. 6. Now he who worships [saying]: "Speech is the *sāman*," he at once knows the *sāman*. For with speech as the *sāman* the priestly office is performed. 7. The tone which is born from speech, that is Agni, and speech is just speech. That becomes here one, the *sāman*. 8. He who thus knows that which becomes one, the *sāman* [saying]: "Verily that becomes one, the *sāman*," he becomes one, as it were, the best of his [people]. 9. And therefore one should cause one knowing thus to perform the priestly office with the *sāman*. Verily he knows the *sāman* who knows thus.

III. 1. 1. One entire deity there is; the others are half-deities. [It is] this one namely who cleanses here (the wind). 2. He [represents] the seizers of all the gods. 3. He, indeed, is 'setting' by name. 'Setting' they call here the seizers in the west. 4. In that the sun has gone to setting, it has gone to the seizers. Therefore it is not whole. It goes unto that [god]. 5. The moon sets. Therefore it is not whole. It goes unto that [god]. 6. The asterisms set. Therefore they are not whole. They go

15. <sup>1</sup>B. *tam.* <sup>2</sup>*nā.* <sup>3</sup>*yad.* <sup>10</sup>*etr.*

1. <sup>1</sup>B. *pañcā.*

yanti. tena tāny asarvāṇi. tāny etam evā 'piyanti. 7. anv agnir  
 gacchati. tena so 'sarvaḥ. sa etam evā 'pyeti. 8. ety ahaḥ. eti  
 rātriḥ.<sup>2</sup> tena te asarve. te etam evā 'pītaḥ.<sup>3</sup> 9. muhyanti diṣo na  
 vāi tū<sup>4</sup> rātrim prajñāyante. tena tū asarvāḥ. tā etam evā 'piyanti.  
 10. varṣati ca parjanya uc ca grhṇāti. tena so 'sarvaḥ.<sup>5</sup> sa etam  
 evā 'pyeti. 11. kṣiyanta ūpa evam oṣadhaya<sup>6</sup> evaṁ vanaspata-  
 yaḥ. tena tāny asarvāṇi. tāny etam evā 'piyanti. 12. tad yad  
 etat sarvaṁ vāyur evā 'pyeti tasmād vāyur eva sāma. 13. sa ha  
 vāi sāmavit sa [kṛtsnān] sāma veda ya evaṁ veda. 14. athā  
 'dhyātmān. na vāi svapan vācū vadati. se 'yam' eva prūpam  
 apyeti. 15. na manasā dhyāyati. tad idam eva prāṇam apyeti.  
 16. nā caksuṣā paçyati. tad idam eva prāṇam apyeti. 17. na  
 grotreṇa çṛnoti tad idam eva prāṇam apyeti. 18. tad yad etat  
 sarvaṁ prāṇam evā 'bhisameti tasmāt prāṇa eva sāma. 19. sa  
 ha vāi sāmavit sa kṛtsnān sāma veda ya evaṁ veda. 20. tad  
 yad idam ūhur na batū 'dya vāti 'ti [sa] hāi 'tat puruṣe 'ntar  
 nīramate<sup>7</sup> sa pūrṇas<sup>8</sup> svedamāna āste. 21. tad dha çāunakān<sup>9</sup>  
 ca kapeyam abhipratārīṇān ca [kākṣasenim] brāhmaṇaḥ parive-  
 nisyamāṇū<sup>12</sup> upācavvrjū.<sup>13</sup> 76.

pruthame 'nuvāke prathamāḥ khaṇḍaḥ.

unto that [god]. 7. The fire goes out. Therefore it is not whole. It goes unto that [god]. 8. Day goes ; night goes. Therefore they are not whole. They go unto that [god]. 9. The quarters are confounded ; they are not known by night. Therefore they are not whole. They go unto that [god]. 10. Parjanya rains and holds up. Therefore he is not whole. He goes unto that [god]. 11. The waters are exhausted, even so the herbs, even so the forest-trees. Therefore they are not whole. They go unto that [god]. 12. So, as this all goes unto wind, therefore is wind the sāman. 13. He is sāman-knowing, he knows the [entire] sāman, who knows thus. 14. Now with regard to the self. One who sleeps speaks not with the voice. That same [voice] goes unto breath. 15. He thinks not with the mind. That same [mind] goes unto breath. 16. He sees not with sight. That same [sight] goes unto breath. 17. He hears not with hearing. That same [hearing] goes unto breath. 18. So, as this all goes together unto breath, therefore is breath the sāman. 19. He is sāman-knowing, he knows the entire sāman, who knows thus. 20. Now when they say: "Lo ! it doth not blow to-day," it is then resting within man ; he sits full, sweating. 21. Now unto Çāunaka Kāpeya and Abhipratārīn [Kākṣaseni], while they were being waited upon, a Brāhmaṇa came.

1. <sup>1</sup> A. -raḥ. <sup>2</sup> tāḥ. <sup>3</sup> tān. <sup>4</sup> B. inserts sa sāma veda. <sup>5</sup> B. eḥ ; A. oṣā-. <sup>6</sup> mam. <sup>7</sup> yatī. <sup>8</sup> mīte. <sup>9</sup> ya. <sup>10</sup> A. -kāç. <sup>11</sup> viçyā-. <sup>12</sup> prajā.



III. 2. 1. *tāu ha bibhikse,<sup>1</sup> tañ ha nā "dadrāte<sup>2</sup> ko vā ko ve*  
*'ti manyamānu.* 2. *tāu ho 'pajagāu*

*mahātmanāṣ caturo deva ekaḥ*

*kaś sa<sup>3</sup> jagāru bhuvanasya gopāḥ :*

*tañ kāpeya<sup>4</sup> na vijñānty eke*

*'bhīpratārin bahudhā nivīṣtam<sup>5</sup>*

*iti.* 3. *sa ho 'vācā 'bhīpratārī 'mañ<sup>6</sup> vāva<sup>7</sup> prapadya pratibrūhi*

*'ti. tvayā<sup>8</sup> vā<sup>9</sup> ayam pratyucy<sup>10</sup> iti.<sup>11</sup>* 4. *tañ ha pratyuvācā<sup>12</sup>*

*"tmā devānām uta martyānām<sup>13</sup>*

*• hiranyadanto rupaso<sup>14</sup> na<sup>15</sup> sūnuḥ :*

*muhāntam asya mahimānam<sup>16</sup> āhur*

*anādyamāno yad<sup>17</sup> adāntam<sup>18</sup> attī<sup>19</sup>*

*'ti.* 5. *mahātmanāṣ caturo [deva] eka iti. vāg<sup>20</sup> vā<sup>21</sup> agniḥ. sa*

*mahātmā devaḥ. sa yatra svapitī<sup>22</sup> tad rācam prāṇo girati.*

6. *manuṣ candramās sa mahātmā devaḥ. sa yatra svapitī tañ*

*manaḥ<sup>23</sup> prāṇo girati.* 7. *cakṣur<sup>24</sup> ādityas sa mahātmā devaḥ.*

*sa yatra svapitī tac cakṣuḥ prāṇo girati.* 8. *śrotrāñ dīḡas tī<sup>25</sup>*

*mahātmāno devāḥ. sa yatra svapitī tac śrotram prāṇo girati.*

9. *tad yañ mahātmanāṣ caturo deva eka ity itad dha tat.*

10. *kaś<sup>26</sup> sa<sup>27</sup> jagāre<sup>28</sup> 'ti. prajāpatir vāi kaḥ. sa hāi 'taj jagāra.*

III. 2. 1. He begged [food] of them. They paid no attention to him, thinking: "Who or who is he?" 2. He sang unto them: "One [god]—who is he?—swallowed up four magnanimous ones, being a keeper of creation; him, O Kāpeya, some do not know; him, O Abhipratārin, settled down in many places." 3. Said Abhipratārin: "Stepping forward, answer this man; by thee must this man be answered." 4. Him he answered: "The self of the gods and of mortals, with golden teeth, defective (?), not a son. Great they call his greatness, in that he, not being eaten, eats him who eats." 5. 'One [god] four magnanimous ones,' speech verily is fire; that is a magnanimous god. When one sleeps, then breath swallows up speech. 6. Mind [is] the moon; that is a magnanimous god. When one sleeps, then breath swallows up mind. 7. Sight [is] the sun; that is a magnanimous god. When one sleeps, then breath swallows up sight. 8. Hearing [is] the quarters; those are magnanimous gods. When one sleeps, then breath swallows up hearing. 9. So, when [it is said]: 'One god four magnanimous ones,' this is what that means. 10. 'Who (ka) is he who swallowed up?' Ka is Prajāpati. He swallowed this

2. <sup>1</sup> A. dvibh-. <sup>2</sup> drāte. <sup>3</sup> so. <sup>4</sup> B. kālapeya. <sup>5</sup> A. nivindam. <sup>6</sup> A. m(a)ma; B. mā. <sup>7</sup> A. vāyyā; B. yayyā. <sup>8</sup> B. ayā. <sup>9</sup> B. vāva. <sup>10</sup> -yuce. <sup>11</sup> 'ti. <sup>12</sup> -yāca. <sup>13</sup> maty-. <sup>14</sup> B. paraso. <sup>15</sup> nu. <sup>16</sup> mabhi-. <sup>17</sup> B. yadi. <sup>18</sup> A. datam; B. dāntam. <sup>19</sup> A. antī. <sup>20</sup> A. pāc; B. vā. <sup>21</sup> B. yā. <sup>22</sup> A. svatipiti. <sup>23</sup> A. -na; after this inserts prāḥ. <sup>24</sup> -ar. <sup>25</sup> insert mahātmā. <sup>26</sup> A. ka. <sup>27</sup> so. <sup>28</sup> jagār-.

11. *bhuvanasya gopā iti. sa u vāva bhuvanasya gopāḥ.* 12. *tañ kāpeya<sup>29</sup> na vijānanti eka iti. na hy etam eke vijānanti.* 13. *abhipratārin bahudhā nivīṣtam iti. bahudhā hy evāi 'sa nivīṣto yat prāṇaḥ.* 14. *ātmā devānām uta<sup>30</sup> martyānām iti. ātmā hy eṣa devānām uta martyānām.* 15. *hiraṇyadanto rapāso<sup>31</sup> na<sup>32</sup> sūnur iti. na hy eṣa sūnuḥ. sūnurūpo<sup>33</sup> hy eṣa san na<sup>34</sup> sūnuḥ.* 16. *mahāntam aśya mahimānam āhur iti. mahāntam hy<sup>35</sup> etasya mahimānam āhuḥ.<sup>34</sup>* 17. *ānadyamāno yad adantam<sup>35</sup> attī 'ti. anadyamāno hy eṣo 'dantam attī. 77.*

prathame 'navāke dvitīyaḥ khaṇḍaḥ.

III. 3. 1. *tasyāi 'sa gr̥h ātmā samudrūḍho' yad asāv ādityaḥ. tasmād gāyatrasya stotre nā 'nānyān nec chriyā avachidyā' iti.* 2. *sa eṣa eva 'ktham. yat purastād avīmāti' tad etad ukthasya śro yad dakṣiṇatas' sa dakṣiṇaḥ pakṣo yad uttaratas sa' uttaraḥ pakṣo yat paççāt [tat] puccham.* 3. *ayam eva prāṇa ukthasyā 'tmā. sa ya evam etam' ukthasyā 'tmānam ātman pratisthītanī veda sa hā 'nuṣmīn loke sūnūps<sup>10</sup> satanus [sarvaṣ] sambhavati.* 4. *çaççad dha nā anuṣmīn loke yad idam puruṣasyā 'ṇḍāu çicṇam*

up. 11. 'A keeper of creation:' he, indeed, is a keeper of creation. 12. 'Him, O Kāpeya, some do not know:' for some do not know him. 13. 'Him, O Abhipratārin, settled down in many places:' for this breath has settled down in many places. 14. 'The self of the gods and of mortals:' for he is the self of the gods and of mortals. 15. 'With golden teeth, defective, not a son:' for he is not a son; for he, having the form of a son, is not a son. 16. 'Great they call his greatness:' for they call his greatness great. 17. 'In that he, not being eaten, eats him who eats:' for he, not being eaten, eats him who eats.

III. 3. 1. Of it he is the fortune, the self completely risen (?), viz. yonder sun. Therefore one should not take breath in (during) the *stotra* of the *gāyatra* [-sāman] [saying]: "May I not be cut off from fortune." 2. That same is the *uktha*. When one takes breath eastward, that is the head of the *uktha*; when southward, that is the right side (wing); when northward, that is the left side (wing); when westward, that is the tail. 3. This breath is the self of the *uktha*. Who thus knows this self of the *uktha* firmly established in the self, truly he comes into being in yonder world with limbs, with a body, [whole]. 4. Verily, that is certainly in yonder world, viz. a man's two testicles, the penis,

2. <sup>29</sup>-edha. <sup>30</sup>-o. <sup>31</sup>A. -se. <sup>32</sup>nas. <sup>33</sup>A. s. <sup>34</sup>B. āhur; and inserts *iti mahānta hy etasya mahim āhuḥ* <sup>35</sup>antam. <sup>36</sup>sūnūr.

3. B. samādr-. <sup>2</sup>rache-. <sup>3</sup>vā iti. <sup>4</sup>A. -iṇaḥ. <sup>5</sup>sad. <sup>6</sup>tad. <sup>10</sup>sāṃgatas.

*karnānu nūsike yat kinī cā 'nasthikam na sambhavati. 5. atha ya' evam etam' ukthasyā<sup>8</sup> "tmānam ātman pratisthitan veda sa hāi 'vā 'muṣmīn loke sāṅgas satanus sarvas sambhavati. 6. tad etad vāiṣvāmītram uktham. tad annam vāi viṣṇam prāno mītram. 7. tad dha viṣvāmītraḥ ḥramena tapasā vratacaryeṇa<sup>9</sup> 'ndrasya priyam dhāmo 'pajagāma. 8. tasmā u hāi 'tat provāca yad<sup>10</sup> idam manusyān āgatam. 9. tad dha sa upaniṣasūda jyotir etad uktham<sup>11</sup> iti. 10. jyotir iti dve akṣare prāṇa iti dve annam iti dve. tad etad anna eva pratisthita. 11. atha hāi 'nam jamadagnir upaniṣasūdā 'yur<sup>12</sup> etad uktham iti. 12. āyur iti dve akṣare prāṇa iti dve annam iti dve. tad etad anna eva pratisthita. 13. atha hāi 'nam<sup>13</sup> vasiṣṭha upaniṣasūda gāur<sup>14</sup> etad uktham iti. tad etad<sup>14</sup> annam eva. annam hi gāuḥ. 14. tad āhur yaḥ asya prāṇasya puruṣaḥ ḥarīram utha kenā 'nye<sup>15</sup> prāṇāḥ ḥarīravanto bhavanti 'ti. 15. sa brūyād yad vācā vadati tad vācaḥ ḥarīram yaṁ manasā dhyāyati taṁ manasaḥ ḥarīraṁ yac cākṣuṣā paśyati tac cākṣuṣaḥ ḥarīraṁ yac chrotreṇa śṛṇoti tac chrotreṇa ḥarīram. enam u hā 'nye prāṇāḥ ḥarīravanto bhavanti 'ti. 78.*

*prathame 'nuvāke tṛtīyaḥ khaṇḍaḥ.*

the two ears, the two nostrils: whatever does not come into being boneless. 5. Now whoso thus knows this self of the *uktha* firmly established in the self, truly he comes into being in yonder world with limbs, with a body, whole. 6. That same is the *uktha* belonging to Viṣvāmītra. Verily, food is all (*viṣva*), breath is a friend (*mītra*). 7. Now Viṣvāmītra through exertion, through penance, through the performance of vows, went unto the dear abode of Indra. 8. And he proclaimed to him that which has come to men here. 9. Now he went for instruction [to him] [saying]: "Light is this *uktha*." 10. 'Light' has two syllables, 'breath' has two, 'food' has two. That same is firmly established in food. 11. Then Jamadagni went for instruction to him [saying]: "Life is this *uktha*." 12. 'Life' has two syllables, 'breath' two, 'food' two. That same is firmly established in food. 13. Then Vasiṣṭha went for instruction to him [saying]: "The cow is this *uktha*." That same is just food. For the cow is food. 14. This they say: "If man be the body of this breath, how then do the other breaths (senses) come to have bodies?" 15. Let him say: "What he speaks with speech, that is the body of speech. What he thinks with the mind, that is the body of the mind. What he sees with sight, that is the body of sight. What he hears with hearing, that is the body of hearing. Thus the other breaths (senses) also come to have bodies."

3. <sup>1</sup>A. -*tad*. <sup>8</sup>A. *akth*-. <sup>9</sup>*pr*-. <sup>10</sup>*tad*. <sup>11</sup>*utth*-. <sup>12</sup>A. (-*sūda*) *gāur*; B. *āyugāur*. <sup>13</sup>-*d*. <sup>14</sup>*uted*. <sup>15</sup>B. *nyena*.

III. 4. 1. *tad etad ukthaṁ saptavidham. śasyate stotriyo*<sup>1</sup> 'nurūpo dhāyā pragāthas sūktam nivit paridhānīyā.' 2. *iyam*<sup>2</sup> *eva stotriyo* 'gnir anurūpo vāyur dhāyā' 'ntarīkṣam pragātho' dyāus sūktam ādityo nivit. *tasmād bahvrcā udite nivīdam adhīyante. ādityo hi nivit. diṣaḥ paridhānīye* 'ty adhīdevātam. 3. *athā* 'dhyātman. ātmāi' *va stotriyaḥ prajā* 'nurūpaḥ prāno dhāyā' *manah pragāthaḥ*<sup>3</sup> *śiras sūktam cakṣur nivic chrotram paridhānīyā*<sup>4</sup>. 4. *tad dhāi* 'tad eke tristubhā paridadhātṃ anu-  
stubhāi' *ke. tristubhā tv eva paridadhyāt*. 5. *tad dhāi* 'tad eka  
etā vyāhṛtūr abhivyāhṛtya śaṁsanti' *mahān mahyā*<sup>5</sup> *samadhatta*  
*devo devyā samadhatta brahma brāhmaṇyā*<sup>10</sup> *samadhatta. tad*  
*yat samadhatta samadhatte* 'ti. 6. *tasmād idānām*<sup>11</sup> *puruṣasya*  
*śarīrāṇi pratisamhitāni. puruṣo hy etad uktham*. 7. *mahān*  
*mahyā samadhatte* 'ti. *agnir vāi mahān iyaṁ eva mahi*. 8. *devo*  
*devyā samadhatte* 'ti. *vāyur vāi devo* 'ntarīkṣam devī'.<sup>12</sup> 9. *brah-*  
*ma brāhmaṇyā samadhatte* 'ti. *ādityo vāi brahma dyāuḥ*<sup>13</sup> *brāh-*  
*maṇi*. 10. *tāsāṁ vā etāsāṁ devatānāṁ dvayor*<sup>14</sup> *-dvayor deva-*

III. 4. 1. 'That same *uktha* is sevenfold. \*Chanted is the *stotriya* (strophe), the *anurūpa* (antistrophe), the *dhāyā* (kindling verse), the *pragātha* (tristich), the *sūkta* (hymn), the *nivīd* (notification), [and] the *paridhānīyā* (closing verse). 2. This [earth] is the *stotriya*; Agni the *anurūpa*; Vāyu the *dhāyā*; the atmosphere the *pragātha*; the sky the *sūkta*; the sun the *nivīd*—therefore the Rig-veda scholars study the *nivīd* when [the sun] has risen; for the sun is the *nivīd*—the quarters the *paridhānīyā*. Thus with regard to the divinities. 3. Now with regard to the self. The self itself is the *stotriya*; offspring the *anurūpa*; breath the *dhāyā*; mind the *pragātha*; the head the *sūkta*; sight the *nivīd*; hearing the *paridhānīyā*. 4. Now some recite its *paridhānīyā* with a *tristubh*, others with an *anustubh*. But let him recite the *paridhānīyā* with a *tristubh*. 5. That same some chant having uttered these sacred utterances: "He, the great one, united with her, the great one; the god united with the goddess; the *brahman* united with the *brāhmaṇi*. In that he united, he united." 6. Therefore the bodies of men are now united respectively. For man is this *uktha*. 7. 'He, the great one, united with her, the great one.' Verily Agni is he, the great one, this [earth] is she, the great one. 8. 'The god united with the goddess.' Verily Vāyu is the god, the atmosphere is the goddess. 9. 'The *brahman* united with the *brāhmaṇi*.' Verily the sun is the *brahman*, the sky is the *brāhmaṇi*. 10. Of these divinities each two divinities make up nine syllables respec-

4. <sup>1</sup>insert 'gnir. <sup>2</sup>-nīyam. <sup>3</sup>om. <sup>4</sup>A. *dhāyā*; B. *dhāryā*.  
<sup>5</sup>*prāg*. <sup>6</sup>*dhāryā*. <sup>7</sup>B. *-dhātāni*. <sup>8</sup>insert *tad uktham*, a gloss. <sup>9</sup>-yā.  
<sup>10</sup>A. *-mahyā*. <sup>11</sup>A. *idāni*. <sup>12</sup>B. *-vā*. <sup>13</sup>-āu. <sup>14</sup>-yo.

*tayor nava-navā 'ksarūṇi sampadyante. etad ime<sup>15</sup> lokā<sup>16</sup> tri-  
navā bhavanti. 11. tad brahma vāi trivṛt. tad brahmā 'bhivyā-  
hṛtya śaṁsanti. eṣa u eva stomaś so<sup>18</sup> 'nucurāḥ. 12. yad inam  
āhur ekastoma ity ayam eva yo 'yam pavate. eṣo 'dhidevatani.  
prāṇo 'dhyātman. tasya śarīram anucurāḥ.<sup>19</sup> 13. tad yathā ha  
vāi manū manisūtran samprotan syād— 79.*

*prathame 'nuvāke caturthaḥ khaṇḍaḥ.*

III. 5. 1. <sup>1</sup> *erani hāi 'tasmin sarvam idani samprotani gan-  
dharvāpsarasasah paśavo manusyāḥ. 2. tad dha muñjas<sup>2</sup> sāma-  
gravasah<sup>3</sup> prayayāu. tasmāi<sup>4</sup> ha cvājanir vāiṣyaḥ preyāya.<sup>5</sup>  
3. tasya hā 'ntarikṣāt pativā navaṇṭapinda irasi nīpapāta.  
tūn hā "dāyā 'nududhāu. 4. tato<sup>6</sup> hāi 'va stomani<sup>7</sup> didarṣā  
'ntarikse vītatam bahu śobhamānam. tasyo ha yuktiṇ<sup>8</sup> dadarṣa.  
5. bahispavamānam āsadya tītra<sup>9</sup> viyi prānya iti kūrṇāt tītra<sup>10</sup>  
grītra<sup>11</sup> apānya iti vācā. didṛkṣetāi<sup>12</sup> 'vā 'ksibhyani śuśrūsetāi  
'va kurnābhyaṁ. svayam idam manoyuktam. 6. tad yatra vā  
iṣur atyagro bhavati na vāi sa tato hinasti<sup>13</sup> tad<sup>14</sup> u vā etan no*

tively. Thus these worlds come to be thrice nine. 11. Verily that *brahman* is threefold. Having uttered the sacred utterances they chant unto this *brahman*. And this is also the *stoma*, this the *anucara* (sequel). 12. When they call him 'possessing one *stoma*,' that is he who cleanses here. That [he is] with regard to the divinities; breath [he is] with regard to the self. The *anucara* is its body. 13. As the thread of a jewel would be twined in with the jewel,—

III. 5. 1. — Even so this all is twined in with it, viz. Gandharvas, Apsarases, domestic animals, [and] men. 2. Now Muñja Sāmagravana went forth. Cväjani, a Vāiṣya, went before him. 3. Falling from the atmosphere, a lump of fresh butter fell down on his breast. He, taking it, put it in addition [in the fire (?)]. 3. Thereupon he saw the *stoma* spread out in the atmosphere, greatly shining; he also saw its application (?). 5. Having set himself about the *bahispavamāna*, he should say *tītra viyi prānya*; *tītra grītra apānya*, with speech. He should wish to see with the eyes, he should wish to hear with the ears. This is of itself yoked to mind. Now when an arrow is too pointed, verily it then does not hurt. Verily thus he would not attain it.

4. <sup>15</sup> B. -āu. <sup>16</sup> B. -kāu. <sup>17</sup> sū. <sup>18</sup> sū. <sup>19</sup> -rañtam.

5. <sup>1</sup> A gloss, the second quotation in 5, is inserted at the beginning before *evam* (B. *evā*). <sup>2</sup> *māñj-*. <sup>3</sup> *sāha-*. <sup>4</sup> A. sec. m.; B. *tasmāi*. <sup>5</sup> *preyāya*. <sup>6</sup> *teto*. <sup>7</sup> A. -a. <sup>8</sup> A. -i. <sup>9</sup> *tītra*, the first letter may be an *ṭ*. <sup>10</sup> *grītra*. <sup>11</sup> A. *asti*; B. *hanasti*. <sup>12</sup> *yad*.

'pāpnuyāt. *pa ity evā 'pūnyāt. tad yathā bimbenā nṛgaṃ ānayed  
evam evāi 'nam etayā devatayā 'nayatī. sa yuktaḥ karoti. eṣa*<sup>13</sup>  
*evā 'pi yuktaḥ.*<sup>14</sup> 80.

*prathame 'nuvāke pañcamah khaṇḍah. prathamō 'nuvākas samāptaḥ.*

III, 6. 1. *yo 'sāu sāmnaḥ prattiṇi' veda pra hā 'smāi dīyate.*  
2. *dadā' iti ha vā ayaṃ agnir dīpyate tathe 'ti vāyuh pavate*  
*hante 'ti candramā om ity ādītyah.* 3. *eṣā ha vāi sāmnaḥ prat-*  
*tiḥ.*<sup>5</sup> *etān ha vāi sāmnaḥ prattiṇi' sudakṣiṇaḥ kṣāimīr vidān*  
*cakāra.* 4. *tān hāi 'tān hotur vā 'jye gāyen mātṛāvaruṇasya*  
*vā tān' dadā' tathā' hantā' him bhā ovā iti. pra ha vā*  
*asmāi dīyate.* 5. [*so*] *'py' anyān bahūn' uparyupari*<sup>10</sup> *ya evam*  
*etān sāmnaḥ prattiṇi' veda.* 6. *ya u ha vā abandhur*<sup>11</sup> *bandhu-*  
*mat sāma veda yatra hā 'py enaṃ na vidur yatra roṣanti yatra*  
*pari 'va cakṣate tad dhā 'pi grāiṣṭhyam ādhipatyam annādyam*  
*purodhām*<sup>12</sup> *paryeti.* 7. *agnir ha vā abandhur*<sup>11</sup> *bandhumat*  
*sāma. kasmād vā hy enaṃ dūrvoḥ kasmād vā paryāvṛtya man-*  
*thanti sa grāiṣṭhyāyā*<sup>13</sup> *'dhīpatyāyā 'nnādyāya purodhāyāi*<sup>14</sup>  
*jāyate.* 8. *sa yatra ha vā apy evaṃvidān na vidur yatra ro-*

Let him breathe out [saying] simply *pa*. As one would attract a deer by means of a mirror, even thus he attracts it (?) by means of this divinity. He (?) performs yoked, and he is yoked also.

\* III. 6. 1. That one yonder who knows the delivery of the *sāman*, verily unto him it is delivered. 2. [Uttering] *dadā*, this fire here shines; [uttering] *tathā*, the wind cleanses (blows); *hanta* the moon [utters], *om* the sun. 3. Verily this is the delivery of the *sāman*. Verily this delivery of the *sāman* Sudakṣiṇa Kṣāimi knew. 4. One should sing that same in the *ājya*-chant of either the *hotur* or the *mātṛāvaruṇa*-priest: *dadā*, *tathā*, *hantā*, *him bhā ovā*. Verily it is delivered unto him. 5. He is much superior to even many others who thus knows this delivery of the *sāman*. 6. And whoso being without relatives knows the *sāman* rich in relatives, even where they do not know him, where they are angry at him, where they overlook him, as it were, he thus compasses excellence, supremacy, food-eating, [and] the office of a *purohita*. 7. Verily Agni, being without relatives, is the *sāman* rich in relatives. For in whatever way they churn him, from the wood, or by turning, he is born for excellence, for supremacy, for food-eating, [and] for the office of a *purohita*. 8. Verily even

5. <sup>13</sup>-80. <sup>14</sup>-tiḥ.

6. <sup>1</sup>*prattiṇi*. <sup>2</sup>*A. tadān; B. dadān.* <sup>3</sup>*A. praktiḥ; B. pravṛktiḥ.*  
<sup>4</sup>*tām.* <sup>5</sup>*B. inserts hantāḥ.* <sup>6</sup>*A. om.* <sup>7</sup>*apy.* <sup>8</sup>*-hūny.* <sup>9</sup>*A. -upa.*  
<sup>10</sup>*-dhu.* <sup>11</sup>*-dhā.* <sup>12</sup>*grāiṣṭh.* <sup>13</sup>*A. -āye.*

*śanti yatra parī<sup>1b</sup> 'va cakṣate tad dhā 'pi grāṣṭhyani<sup>12</sup> ādhipat-  
yam annādyaṃ purodhām paryeti. 81.*

*dvitiye 'nūvāke prathamah khaṇḍah.*

III. 7. 1. *svayam u tatra yatrāi 'naṃ viduḥ. 2. sudakṣiṇo ha  
nāi kṣāimih prācīnaḡālir<sup>1</sup> jābālāu te ha<sup>2</sup> sabrahmacāriṇu āsuḥ.  
3. te he<sup>3</sup> 'me bahu japyasya cā 'nyasya cā 'nūcire<sup>4</sup> prācīnaḡālir<sup>5</sup>  
ca jābālāu ca. 3. uttha hu sma sudakṣiṇaḡ kṣāimīr yad eva  
yajñasyā 'ñjo yat suviditum tad dha smāi 'va prechati. 5. ta u  
ha vā apoditā vyākroṣamānāḡ<sup>6</sup> ceruḡ<sup>7</sup> ḡṇdro dūranūcāna iti hu  
sma<sup>8</sup> sudakṣiṇaṃ kṣāimim ākroṣanti<sup>9</sup> prācīnaḡālir<sup>10</sup> ca jābālāu  
ca. 6. sa hu smā<sup>11</sup> ha sudakṣiṇaḡ kṣāimīr yatra bhāgyiṣṭhāḡ kuru-  
pañcālās samāgatā bhavitāras tu na eṣa saṃvādo nā 'nupadrṣṭe  
ḡṇdrā iva saṃvadisyaṃmah<sup>12</sup> iti. 7. tū u ha vāi jābālāu didik-  
ṣūte<sup>13</sup> ḡukraḡ ca goḡruḡ<sup>14</sup> ca. tayoḡ ha prācīnaḡālir<sup>15</sup> rṣṭa<sup>16</sup>  
udḡātū. 8. sa tad dhu sudakṣiṇo 'nububudhe jābālāu hā 'dikṣi-  
ṣātām<sup>17</sup> iti. sa hu saṃgrahitūram<sup>18</sup> uvācā<sup>19</sup> "nagyasvā<sup>20</sup> 're jābālāu  
hā 'dikṣiṣātām<sup>21</sup> tad gumisyāva iti. 82.*

*dvitiye 'nūvāke dvitīyah khaṇḍah.*

where they do not know one knowing thus, where they are angry  
at him, where they so to speak overlook him, he thus compasses  
excellence, supremacy, food-eating, [and] the office of a *purohita*.

III. 7. 1. And [that happens] of itself where they know him.  
2. Sudakṣiṇa Kṣāimi, Prācīnaḡāli, the two Jābālas—they were  
fellow-students. 3. These, viz. Prācīnaḡāli and the two Jābālas,  
recited much of what is to be muttered and of other [prayers].  
4. Then Sudakṣiṇa Kṣāimi used to ask [them] concerning that  
which is easy of the sacrifice, concerning that which is well  
known. 5. And they, being distracted, kept crying out: "Ḣḡdra,  
ignoramus!" Thus they, viz. Prācīnaḡāli and the two Jābālas,  
used to cry out against Sudakṣiṇa Kṣāimi. 6. Then Sudakṣiṇa  
Kṣāimi used to say: "Where most of the Kurupañcālās shall be  
assembled together, there shall be this disputation of ours; we  
will not dispute without witnesses, like Ḣḡdras." 7. Now the  
two Jābālas, Ḣukra and Goḡru, consecrated themselves. Of them  
Prācīnaḡāli [was] chosen *udḡātār*. 8. Then Sudakṣiṇa became  
aware: "The two Jābālas have consecrated themselves." He  
said to his driver: "Sirrah, conduct [me thither]. The two Jābā-  
las have consecrated themselves. Thither we will go."

6. <sup>15</sup> parī.

7. <sup>1</sup> -ḡālir. <sup>2</sup> B. hāi. <sup>3</sup> rūc-. <sup>4</sup> -ḡālir. <sup>5</sup> -ḡam. <sup>6</sup> py-. <sup>7</sup> A. -ā. <sup>8</sup> Δ.  
coruḡ. <sup>9</sup> -ā. <sup>10</sup> akoḡ. <sup>11</sup> -patīsy-. <sup>12</sup> dadī-. <sup>13</sup> rūḡ. <sup>14</sup> pr-. <sup>15</sup> saṃsaṃ-.

<sup>16</sup> -ñḡ. <sup>17</sup> didikṣ-. <sup>18</sup> yāsvā.

III. 8. 1. *tasya ha jñātikā aṣrumukhā ivā* "sur anyatarām vā ayam upāgād<sup>1</sup> iti. 2. *atha ha sma vāi yaḥ purā brahmavādyaṁ vadaty anyatarām upāgād iti ha smāi* 'nam manyante. *atho ha smāi* 'nam mṛtam ivāi<sup>2</sup> 'vo 'pāsate. 3. *taṁ ha saṁgrāhito* 'vācā 'tha yaḥ bhagavus te tābhyāṁ na kuṣalam kathe<sup>3</sup> 'ttham ātthe 'ti. 4. *om iti ho* 'vāca gantavyam ma ācūryas<sup>4</sup> suyamān<sup>5</sup> amanyate 'ti. 5. *sa ha ratham āsthāya pradhāvayām cakāra*. *taṁ ha sma pratikṣante*. 6. *kaṁ jānīte* 'ti. *sudakṣiṇa iti*. *na vāi nūnam sa idam abhyaveyād iti*. *su eve* 'ti. 7. *sa ha sopānād evā* 'nārvedy arasthāyo 'vācā 'nga nū itthāṁ gṛhapatūḥ<sup>6</sup> iti. *taṁ ha nā* 'nūdatiṣṭhāsat.<sup>7</sup> *su ho* 'vācā 'nūttātā<sup>8</sup> ma' edhi. *kṛṣṇājño* 'sī ['ti]. *tad ime kurupañcālā avidur*<sup>9</sup> anūttātāi<sup>10</sup> 'va ti iti ho 'cūh. 8. *taṁ ha kaṇṭyān bhrātō*<sup>11</sup> 'vācā<sup>12</sup> 'nūttiṣṭha<sup>13</sup> bhagava udgātāram iti. *taṁ hā* 'nūttasthāu. 9. *sa ho* 'vāca trir vāi gṛhapate puruṣo jāyate. *pitur evā* 'gre 'dhi jāyate 'tha mātur atha yaḥ<sup>14</sup> jātāt. 10. *trir*<sup>15</sup> v<sup>16</sup> eva<sup>17</sup> mriyatu<sup>18</sup> iti. *sa yaḥ dha vā enam etat pitā yonyāṁ reto bhūtaṁ siñcati*— 83.

*dvitīye 'murāke tṛtīyaḥ khaṇḍah.*

III. 8. 1. Now his relatives were tear-faced, as it were [saying]: "This one hath gone unto one or the other." 2. Now whenever one formerly engaged in a theological disputation, they used to think of him: "He hath gone unto one or the other;" and they used to wait on him as on one dead. 3. The driver said to him: "Since, sir, thou art not on good terms with these two, why dost thou speak thus?" 4. "Yes," he said, "I must go; the teacher thought [them] easily governed." 5. He, mounting the chariot, drove off. They catch sight of him. 6. "Do you know who this is?" "Sudakṣiṇa." "May he not come down hither now." "[It is] just he," 7. He, descending from the steps within the sacred enclosure, said: "Verily now is it thus, O householder?" He did not wish to attend upon him. He said: "Be thou attending upon me; thou art [dressed] in the skin of a black antelope." These Kurupañcālas knew this. "He is thy attendant," they said. 8. His younger brother said to him: "Sir, attend upon the udgātara." He attended upon him. 9. He said: "Verily thrice, O householder, man is born. From his father he is born first, then from his mother, then from the sacrifice. 10. And thrice he likewise dieth. When his father emitteth him as seed thus into the womb,—

8. <sup>1</sup> B. -m. <sup>2</sup> B. t. <sup>3</sup> ācār-. <sup>4</sup> sūy-. <sup>5</sup> -sthās-. <sup>6</sup> -ūddhā-. <sup>7</sup> m. <sup>8</sup> insert iti. <sup>9</sup> A. grāto. <sup>10</sup> A. vā. <sup>11</sup> anūtiṣṭha. <sup>12</sup> A. trir. <sup>13</sup> A. a; B. ā. <sup>14</sup> A. om. <sup>15</sup> B. triyatu.



III. 9. 1. — *tat prathamam mriyate.* 2. *andham*<sup>1</sup> *iva vāi*  
*tamo yoniḥ. lohitaṣṭoko vā*<sup>2</sup> *vāi sa tad ābhavaty apānī vā*  
*stokaḥ. kinī hi sa*<sup>3</sup> *tad ābhavati.* 3. *sa yas tām devatām veda*  
*yām ca sa*<sup>4</sup> *tato 'nusambhavati yā cāi*<sup>5</sup> *'nam tam mṛtyum ativa-*  
*hati sa udgātā mṛtyum ativahati*<sup>6</sup> *'ti.* 4. *atha ya enam etad*  
*dīkṣayanti*<sup>7</sup> *tad dvitīyam mriyate. vapanti keçaṣmagrūṇi. ni-*  
*kṛntanti nakhān. pratyañjanty*<sup>8</sup> *aṅgāni. pratyacaty*<sup>9</sup> *aṅgulīḥ.*  
*apavṛto*<sup>10</sup> *'paveṣṭita' āste. na juhōti. na yajate. na yositāni*<sup>11</sup> *ca-*  
*rati. amānuṣīm vācam vadati. mṛtasya vāvāi*<sup>12</sup> *'sa' tadā rūpam*  
*bhavati.* 5. *sa yas tām devatām veda yām ca*<sup>13</sup> *sa tato 'nusam-*  
*bhavati yā cāi*<sup>14</sup> *'nam tam mṛtyum ativahati sa udgātā mṛtyum*  
*ativahati*<sup>15</sup> *'ti.* 6. *atha ya enam etad asmāḥ lokāt pretān cityām*  
*ādadhati tad tṛtīyam mriyate.* 7. *sa yas*<sup>16</sup> *tām devatām veda*  
*yām ca sa tato 'nusambhavati yā cāi*<sup>17</sup> *'nam tam mṛtyum ativa-*  
*hati*<sup>18</sup> *sa udgātā mṛtyum ativahati*<sup>19</sup> *'ti.* 8. *etāvad dhāi*<sup>20</sup> *'ro*<sup>21</sup> *'ktrā*  
*ratham āsthāya pradhāvayām cakāra.* 9. *tam ha jābālām pra-*  
*tyetān kanīyān bhrūto*<sup>22</sup> *'vāca kām*<sup>23</sup> *bhavañ*<sup>24</sup> *chūdrako vācam*  
*avāti*<sup>25</sup> *'ti. hastinā gādham āśir iti.* 10. *pra hāi*<sup>26</sup> *'vāi*<sup>27</sup> *'nam tac*  
*chaṣaṇsa yaj katham avocad bhagava iti. yas trayāṇām mṛtyū-*  
*nām sāmā*<sup>28</sup> *'tivāham veda sa udgātā mṛtyum ativahati*<sup>29</sup> *'ti. 84.*  
*dvitiye 'nvvāke caturthaḥ khaṇḍaḥ.*

III. 9. 1. — 'Then he dies for the first time. 2. Blind darkness, as it were, is the womb. He thus becomes either a drop of blood or a drop of water. What, pray, does he thus become? 3. He who knows that divinity after which he thence comes into being and which carries him beyond this death—he as *udgātā* carries beyond death. 4. And when they thus consecrate him, then he dies for the second time. They cut [his] hair and [his] beard. They trim [his] nails. They anoint his several limbs. He bends his fingers. He sits uncovered, stripped off (?). He does not offer oblations, he does not sacrifice, he does not approach a woman, he speaks non-human speech. Verily he then has the form of one dead. 5. = 3. 6. And when they lay him, having departed from this world, upon the funeral-pyre, then he dies for the third time. 7. = 3. 8. Having said this much, mounting the chariot, he drove off. 9. To this Jābāla, having come back, [his] younger brother said: "Sir, what words hath the Čūdra spoken? Thou hast sought a shallow with an elephant." He (the older Jābāla) set that forth to him who [had said]: "How hath he spoken, sir?": "He who knows the carrying-over of the three deaths by means of the *sāmā*, he as *udgātā* carries beyond death."

9. <sup>1</sup> *anth.* <sup>2</sup> *vo.* <sup>3</sup> *B. s.* <sup>4</sup> *ce.* <sup>5</sup> *A. dī.* <sup>6</sup> *-ajaty.* <sup>7</sup> *ava-* <sup>8</sup> *yāus-* <sup>9</sup> *sa.*  
<sup>10</sup> B. inserts *kā.* <sup>11</sup> *yajñas.* <sup>12</sup> *-ti* <sup>13</sup> *'ti.* <sup>14</sup> *vā.* <sup>15</sup> insert *ruhati* <sup>16</sup> *'ti*, cancelled in B. <sup>17</sup> *yaj-* <sup>18</sup> *vac.*

III. 10. 1. *taṁ vāva bhagavas te pito*<sup>1</sup> *'dgātārāṁ amanyate*  
*'ti ho 'vāca. tad u ha prācīnaçālā vidur*<sup>2</sup> *ya eṣāṁ ayaṁ vṛta*  
*udgātā*<sup>3</sup> *"sa."* *tasmin ha nā 'nuviduḥ.* 2. *te ho "cur anudhāvata*  
*kāṇḍviyaṁ*<sup>4</sup> *iti. taṁ hā 'nusasruḥ.*<sup>5</sup> *te ha kāṇḍviyaṁ udgātārāṁ*  
*cakrīre brahmāṇam*<sup>6</sup> *prācīnaçālim.* 3. *taṁ hā 'bhyaveksyo*<sup>7</sup> *'vācāi*  
*'vam eṣa brāhmaṇo moghāya vādāya nā 'giāyat. sa nā 'nu sāmno*  
*'nvicchatī*<sup>8</sup> *'ti. qñ hāi 'vāi 'naṁ tac cakre.* 4. *sa yad dha vā*  
*enam*<sup>9</sup> *etat pitā yonyāṁ reto bhūtaṁ siñcaty ādityo hāi 'naṁ*  
*tad yonyāṁ reto bhūtaṁ*<sup>10</sup> *siñcati. sa hā 'sya tatra mṛtyor iṣe.*<sup>11</sup>  
 5. *atho yad evāi 'nam etat pitā yonyāṁ reto bhūtaṁ siñcati*<sup>12</sup> *tad*  
*dha vāra sa tato 'nusambhavati prāṇam ca. yadū hy eva retas*  
*siktam prāṇa āṇiṣaty atha tat sambharati.*<sup>14</sup> 6. *atho yad evāi*  
*'nam etad dīkṣayanty agnir hāi 'vāi 'naṁ tad yonyāṁ reto bhū-*  
*taṁ siñcati. sa hāi 'vā 'sya tatra mṛtyor iṣe.*<sup>15</sup> 7. *atho yām evāi*  
*'tām vāisarjanīyām āhutam adhvaryur juhōti tām eva sa tato*  
*'nusambhavati chandānsi*<sup>16</sup> *cāi 'va.* 8. *atha ya enam etad asmāl*  
*lokāt*<sup>17</sup> *pretāṁ cityāṁ ādadhātī candramā hāi 'vāi 'naṁ tad*  
*yonyāṁ reto bhūtaṁ siñcati. sa u hāi 'vā 'sy tatra mṛtyor iṣe.*  
 9. *atho yad evāi 'nam etad asmāl*<sup>18</sup> *lokāt*<sup>19</sup> *pretāṁ cityāṁ āda-*

III. 10. 1. He said : " Sir, verily, thy father thought him an *udgātār*; and the *Prācīnaçālas* know it, who of them was the chosen *udgātār* here." To him they did not assent (?). 2. They said : " Run after *Kāṇḍviya*." They ran after him. They made *Kāṇḍviya* the *udgātār*, [and] *Prācīnaçālī* the *brahman*-priest. 3. He looking down at him said : " Thus this *Brāhmaṇ* was not averse to idle talk. He doth not strive after the subtle of the *sāmān*." He did this beyond him (?). 4. When the father thus emits him as seed into the womb, then the sun thus emits him as seed in the womb. He there lords over this death. 5. And when the father thus emits him as seed into the womb, verily he thence comes into existence after that [seed] and after breath. For when breath enters the emitted seed, then it comes into being. 6. And when they thus consecrate him, it is *Agni* who thus emits him as seed into the womb. He there lords over this death. 7. Now what *vāisarjana*-offering the *adhvaryu* offers, after that he thence comes into existence and after the metres. 8. And when they thus lay him, having departed from this world, on the funeral pyre, it is the moon who thus emits him as seed into the womb. He there lords over this death. 9. Now when they put him, having departed from this world,

10. <sup>1</sup> A. -e. <sup>2</sup> viṣur. <sup>3</sup> saḥ. <sup>4</sup> B. kāṇḍyāvayam. <sup>5</sup> -sraḥ. <sup>6</sup> B. brāhma-  
 ṇam. <sup>7</sup> -pekṣyā. <sup>8</sup> A. nvic-. <sup>9</sup> B. raṇam. <sup>10</sup> B. om. <sup>11</sup> A. rat-. <sup>12</sup> B. -o.  
<sup>13</sup> insert atho vāca. <sup>14</sup> insert atho ya enam etad dīkṣayanty . . . tatra  
 mṛtyor iṣe. <sup>15</sup> insert atho yad evāi 'nam etad dīkṣayanti. <sup>16</sup> A. āsi.  
<sup>17</sup> -ān. <sup>18</sup> B. -vanti 'ti.

*dhaty atho yā evāi 'tū avokṣaṇīyā āpas tā eva sa tato 'nusam-bhavati'*<sup>18</sup> *prāṇam v eva. prāṇo hy āpaḥ. 10. tam ha vā evamvid udgātā yajamānam om ity etenā 'kṣareṇā "dityam mṛtyum*

*ativahati vāg ity agniṁ hum itī vāyum bhā itī candramasam.*

*11. tām*<sup>19</sup> *vā etān mṛtyūn sāmno 'dgātā "tmūmañ ca yajamānañ cā 'tivahaty om ity etenā 'kṣareṇa prāṇenā 'munā "dityena.*

*12. tasyāi 'sa gloka*

*utāi 'śān jyeṣṭha'*<sup>20</sup> *uta vā kuṇiṣṭha*

*utāi 'śām putra uta vā pūtāi 'śām :*

*eko ha devo manasi pravṛṣṭaḥ*

*pūrvo ha jyñe sa u garbhe 'ntar*

*iti. 13. tad yad eṣo 'bhyukta'*<sup>21</sup> *imam eva purusañ yo 'yam āchanno'*<sup>22</sup> *'ntar om ity etenāi 'vā 'kṣareṇa prāṇenāi 'vā 'munāi 'vā "dityena [ . . . . . ] 85.*

*dvītiye 'nurāke pañcamah khaṇḍaḥ. dvītiyo 'nurvākas samāptaḥ.*

III. 11. 1. *trīr ha' vāi puruṣo mriyate trir jāyate.*<sup>2</sup> 2. *sa hāi 'tad eva prathamam mriyate yad retas siktam sambhūtam' bhūvati. sa prāṇam evā 'bhīsam bhavati. ācām abhijāyate. 3. athāi 'tad dvītiyam mriyate yad dīkṣate. su chandānsy evā' 'bhīsam-*

on the funeral pyre, now what the waters for sprinkling are, after those he thence comes into existence and after breath also. For breath is the waters. 10. Him sacrificing an *udgātar* who knows thus carries beyond the sun, [i. e. beyond] death, by means of this syllable, viz. *om*; [saying] *vāc* [he carries him] beyond Agni; [saying] *hum*, beyond Vāyu; [saying] *bhā*, beyond the moon. 11. Verily beyond these same deaths an *udgātar* carries himself and the sacrificer, by means of this syllable, viz. *om*, by means of breath, by means of yonder sun. 12. About this there is this *gloka*: "Is he the oldest of them or the youngest? Is he their son, or their father? Truly one god is entered in the mind; he was born of old and he is within the womb." 13. In that he is spoken of, this same man who is concealed within, by just that syllable *om*, by breath, by yonder sun [ . . . . . ].

III. 11. 1. Verily, thrice man dies, thrice he is born. 2. Then he dies for the first time, when the seed, emitted, comes into being. He is converted into breath; he is born into space. 3. Then he dies for the second time, when he consecrates himself. He is converted into the metres; he is born unto the sacrificial

10. <sup>19</sup> A. *tā.* <sup>20</sup> *jāiṣṭha.* <sup>21</sup> B. *hyu-*. <sup>22</sup> *achann.*

11. <sup>1</sup> A. *he.* <sup>2</sup> insert *sa hāi 'tad eva prathamam mriyate. trir jāyate,*  
<sup>3</sup> *sabh-*. <sup>4</sup> A. *ova.*

*bhavati. dakṣiṇām abhijāyate. 4. athāi 'tat tṛtīyam mriyate yan' mriyate. sa śraddhām evā 'bhisambhavati. lokam abhijāyate. 5. tad etat tṛyāvṛd' gāyatraṁ gāyati.' tasya prathamayā 'vṛte 'mam' eva lokam jayati yad u cā 'smiṁ loke. tad etena cāi 'nam prāṇena samardhayati' yam abhisambhavaty etāṁ cā 'smā ācām'' prayacchati yām abhijāyate. 6. atha dvitīyayā 'vṛte 'dam evā 'ntarikṣam jayati yad u cā 'ntarikṣe. tad etāṁ cāi'' nam chandobhis samardhayati' yāny abhisambhavati. etāṁ cā 'smāi dakṣiṇām prayacchati yām abhijāyate. 7. atha tṛtīyayā 'vṛtā 'nam eva lokam jayati yad u cā 'muṣmiṁ loke. tad etayā cāi 'nam śraddhayā samardhayati' yayāi 'nāi 'nam etac chraddhayā 'gnān'' abhyūdadhāti sam ayam ito bhaviṣyati 'ti. etāṁ cā 'smāi lokam'' prayacchati yam abhijāyate. 86.*

*tṛtīye 'nucāke prathamah khaṇḍah.*

III. 12. 1. *etad vāi tisṛbhīr āvṛdbhīr imāṅś ca lokān' jayaty etāṁ cāi 'nam bhūtāis samardhayati' yāny abhisambhavati. 2. atha vā ato hiṅkārasyāi 'va. tam ha' sṣurge loke santam' mṛtyur anvety' aṇamayā. 3. grīr' vā esā prajāpatīs sāmno yad dhiṅkārāḥ. tam id' udyātā grīyā prajāpatinū hiṅkāreṇa mṛ-*

gift. 4. Then he dies for the third time, when he dies. He is converted into faith; he is born into [his] world. 5. Therefore he sings the *gāyatra* [-chant] in three turns (*āvṛt*). By its first turn he conquers this world, and what there is in this world. Thus he causes him to thrive with that breath into which he is converted, and he gives him that space unto which he is born. 6. And by its second turn he conquers this atmosphere, and what there is in the atmosphere. Thus he causes him to thrive with those metres into which he is converted, and he gives him that sacrificial gift unto which he is born. 7. And with the third turn he conquers yonder world, and what there is in yonder world. Thus he causes him to thrive with that faith with which faith they lay him into the fire [saying]: "This one, from here, will come to life;" and he gives him that world unto which he is born.

III. 12. 1. Verily, thus with three turns he conquers these worlds, and he causes him to thrive with those things into which he is converted. 2. Now from here concerning the *hiṅkāra*. After him, being in the heavenly world, death goes, hunger. 3. The *hiṅkāra* is the fortune, Prajāpati of the *sāman*. That death the *udyātā* drives away by means of for-

11. <sup>5</sup>-m. <sup>6</sup>*triy*. <sup>7</sup>B. -*anti*. <sup>8</sup>*im*-(?). <sup>9</sup>-*mṛdh*. <sup>10</sup>insert *nyabhisambhavati*, cancelled in red. <sup>11</sup>ca. <sup>12</sup>'*gnāv*. <sup>13</sup>-ā.

12. <sup>1</sup>*vok*. <sup>2</sup>-*mṛdh*. <sup>3</sup>A. om. <sup>4</sup>B. *sitam*. <sup>5</sup>B. *anti*. <sup>6</sup>*grī*. <sup>7</sup>ed.

*tyum apasedhati.* 4. *hum me 'ty āha mā 'tra nu<sup>8</sup> gā yatrāi 'taḍ yajamāna iti hūi 'tat.* 5. *sa yathā greyasū siddhaḥ pāpīyān prativijata<sup>9</sup> eva<sup>10</sup> hūi 'vā 'smān mṛtyuḥ pāpmā prativijate.<sup>9</sup>* 6. *yan me 'ty āha candramā vāi mā nāsaḥ. eṣa ha vāi mā nāsaḥ. tasmān me 'ty āha. bhā<sup>11</sup> iti hūi 'tat parokṣeṇe 'va. yas-mād v eva me 'ty āha yad v eva<sup>12</sup> me 'ty āhāi 'tāni trīṇi. tasmān me 'ti brūyāt.* 87.

*tr̥tīye 'nuvāke dvitīyaḥ khaṇḍaḥ.*

III. 13. 1. *hum bhā iti brahnavarcasakāmasya. bhāi 'va hi brahnavarcasam.* 2. *hum bo<sup>1</sup> iti paçukāmasya. bo iti ha paçavo vāçyante.* 3. *hum bag iti çrikāmasya.<sup>2</sup> bag iti ha çriyam paṇā-yanti.* 4. *hum bhā ovā ity etad ero 'pagitam.* 5. *mahad ivā 'bhiparivartayan gāyed iti ha smā "ha nāko mahāgrāmo mahā-niveço bhavati 'ti. sa yathā sthānum arpayitve<sup>3</sup> 'tareṇa<sup>4</sup> ve 'tareṇa vā puriyāyāt<sup>5</sup> tāḍṛk tat.* 6. *tad u ho 'vāca çatyāyaniḥ kasmāi kāmāya sthānum arpayet. atho 'pagitam evāi 'tat. nāi 'nāi 'taḍ<sup>6</sup> ādriyete<sup>7</sup> 'ti.* 7. *[iti] nu hīṅkārāṇām."* *athu vā ato nidhanam eva. ovā iti dve akṣure. ato vāi sāmno nidhanam*

tune, of Prajāpati, of the *hīṅkāra*. 4. He says *hum mā*: that is, "Do not now go thither, where the sacrificer now is." As, driven by a better one, a worse one trembles before him, even so death, evil, trembles before him. 5. As for his saying *mā*, *mā* is the moon, the month. Verily, this month is *mā*. Therefore he says *mā*; that is *bhā*, in an occult way, as it were. As to why he says *mā*—in that he says *mā*, there are these three [meanings]. Therefore he should say *mā*.

III. 13. 1. *Hum bhā* are [the utterances] of him who desires lustre in sacred lore. For lustre in sacred lore shines ( $\sqrt{bhā}$ ), as it were. 2. *Hum bo* are [the utterances] of him who desires cattle. For cattle low *bo*. 3. *Hum bag* are [the utterances] of him who desires fortune. For saying *bag* they extol fortune. 4. *Hum bhā ovā*, that is sung in response. "Let him sing turning about unto something great, as it were," Nāka used to say; "he becomes the owner of a great village, the owner of a great resting place." That is as if, having caused to run against a post, with another or another one should go about [it]. 5. [But] *Çātyāyani* said regarding this: "For what purpose should he cause to run against a post? Now that is sung in response. Let him pay no attention to that." 7. So much about the *hīṅkāras*. Henceforth regarding the *nidhana*. *Ovā* is two syllables. Verily the *ni-*

12. <sup>8</sup> insert *iti*. <sup>9</sup> *vica-*. <sup>10</sup> *eevam*. <sup>11</sup> *bhāga*. <sup>12</sup> *āiva*.

13. <sup>1</sup> *vo*. <sup>2</sup> *çrik-*; A. *-su*. <sup>3</sup> *-vā*; A. *ayitvā*. <sup>4</sup> B. *-ree*. <sup>5</sup> *paryyā-*. <sup>6</sup> A. *'taḍ*. <sup>7</sup> *āndr-*. <sup>8</sup> *hīṅkāk-*.

antas svargo lokānām anto bradhnasya viṣṭapam. 8. tam etad udgātā yajamānam om ity etenā 'kṣareṇā 'nte svarge loke dadhāti. 9. ya u ha vā apakṣo vṛkṣāgraṁ gacchaty ava vāi sa tataḥ padyate. atha yad vāi pakṣi vṛkṣāgre yad asidhārāyām yat kṣuradhārāyām āste na vāi sa tato 'napadyate. pakṣābhyām hi saṁyata<sup>9</sup> āste. 10. tam etad udgātā yajamānam om ity etenā 'kṣareṇa svarapakṣaṁ kṛtvā 'nte svarge loke dadhāti. sa yathā pakṣy abibhyyad āsitāi 'vam eva svarge loke 'bibhyyad āste 'thā<sup>10</sup> "curati. 11. te ha vā ete akṣare devalokaḥ cāi 'va maṁṣyalokaḥ ca. ādityaḥ ca ha vā ete akṣare candramāḥ ca. 12. āditya eva devalokaḥ candramā maṁṣyalokaḥ. om ity ādityo<sup>11</sup> vāg iti candramāḥ. 13. tam etad udgātā yajamānam om ity etenā 'kṣareṇā "dityaṁ devalokaṁ gumayati. 88.

trītiye 'nuvāke trītiyāḥ khaṇḍaḥ.

III. 14. 1. tam hū "gatam prechati kas tvam aśi 'ti. sa yo ha nāmnā vā gotreṇa rā prabrūte tam hū "ha yas te 'yam mayy' ātmā 'bhūd eṣa te sa iti. 2. tasmīn hū "tṛṇaṁ pratipat. tam<sup>2</sup> ritaras saṁpadāryapad gṛhītam apakarsanti. tasya hū 'horātre

dhana is the end of the sāman, heaven is the end of the worlds, the summit is the end of the ruddy one.<sup>9</sup> 8. Thus the *udgātar* places the sacrificer by means of this syllable *om* in the end in the heavenly world. 9. Verily he who without wings goes up to the top of a tree, he falls down from it. But if one having wings sits on the top of a tree, or on the edge of a sword, or on the edge of a razor, verily he does not fall down from it. For he sits supported by his wings. 10. Thus the *udgātar*, making him, the sacrificer, by means of that syllable *om* possess sound as wings, puts him in the end in the heavenly world. As one with wings would sit without fear, even so he sits without fear in the heavenly world, [and] likewise moves about. 11. These same two syllables are the world of the gods and the world of man. The sun these two syllables are, and the moon. 12. The sun is the world of the gods, [and] the moon is the world of man. The sun is *om*, the moon is *vāc*. 13. Thus the *udgātar* causes him, the sacrificer, to go to the heavenly world by means of this syllable *om*.

III. 14. 1. Him, having come, he asks: "Who art thou?" When he announces himself, either by his [personal] name or by his family [name], he says to him: "This self of thee that hath been in me, that same is thine." 2. In this self is the beginning (<sup>2</sup> *pratipat*). Him seized . . . . the seasons drag away; of him day and night

lokam āpnutaḥ. 3. tasmā u hūi 'tena' prabruvīta<sup>3</sup> ko 'ham asmi suvas tvam. sa tvāṁ svargyaṁ<sup>4</sup> svar agām iti. 4. ko ha vāi prajāpatiḥ aṭha hūi 'naṁvid eva suvargaḥ.<sup>5</sup> sa hi suvar gacchati. 5. taṁ hā 'ha yas tvam asi so 'ham asmi yo 'haṁ asmi sa tvam asy ehi<sup>6</sup> 'ti. 6. sa etam eva sukr̥tarasam praviṣati. yad u ha vā asmiṁ loke manusyū yajante<sup>7</sup> yat sādhu<sup>8</sup> kurvanti tad eṣāṁ ūrdhvam annādyam utsīdati. tad dhuṁ candramasam manusya-lokam praviṣati. 7. tasye<sup>9</sup> 'dam mānuṣanikāṣaṇam<sup>10</sup> andam udare<sup>11</sup> 'ntas sambhavati. tasyo 'rdhvam<sup>12</sup> annādyam utsīdati stanāv<sup>13</sup> abhi. sa yad ūjāyat<sup>14</sup> 'thā 'smāi mātā stanam annādyam prayacchati. 8. ajāto ha vāi tūvat pūruṣo yāvan na yajate.<sup>15</sup> sa yajñenāi 'ra jāyate. sa yathā 'ndam prathamānirbhīṣṇam evam eva. 9. tadā taṁ ha vā evaṁvid udgātā yujamānam om ity etenā 'kṣareṇā<sup>16</sup> 'dityaṁ devalokaṁ gamayati. vāg ity asmā uttareṇā 'kṣareṇa candramasam<sup>17</sup> annādyam aksītim prayacchati.<sup>18</sup> 10. aṭha yasyāi 'tad ūvidvān udgāyati na<sup>19</sup> hūi 'vūi 'naṁ devalokaṁ gamayati no enam annādyaṁ samardhayati.<sup>20</sup> 11. sa yathā 'ndam vidigdham<sup>21</sup> ūjātā 'nnādyam alabhamānam evam eva vidigdhaḥ cete 'nnādyam alabhamānaḥ.<sup>22</sup> 12. tasmād

obtain the world. 3. To him he should answer thus: "Who (*ka*) am I, heaven [*art*] thou. As such I have gone to thee, the heavenly heaven." 4. Verily Prajāpati is who (*ka*), and he who knows thus is heaven-going; for he goes to heaven. 5. He says to him: "Who thou art, that one am I; who I am, that one art thou; come!" 6. He enters this sap of good deeds. And what men in this world sacrifice, what good [deeds] they do, that of them rises upward [as] food-eating; it enters yonder moon, the world of men. 7. This human-like egg of him comes into being within the belly. Of it the food-eating rises upward toward the two breasts. When he is born, then the mother offers her breast to him for food-eating. 8. Verily unborn is the man in so far as he does not sacrifice. It is through the sacrifice that he is born; just as an egg first burst. 9. Then the *udgātā* knowing thus causes him, the sacrificer, through this syllable, viz. *om*, to enter the sun, the world of the gods. By means of the next syllable, viz. *vāc*, he gives him the moon, food-eating, imperishableness. 10. But whose *udgītha* one not knowing thus sings, verily he does not cause him to enter the world of the gods, nor to thrive through food-eating. 11. As an egg would lie besmeared (?), not receiving any food, so he lies besmeared (?), not receiving

14. <sup>3</sup> tāina. <sup>4</sup> -brav-; A. -vīl. <sup>5</sup> A. -gam. <sup>6</sup> susvar-; B. -m. <sup>7</sup> B. jāyante. <sup>8</sup> A. -sā-. <sup>9</sup> A. -āi. <sup>10</sup> -saṁ nīk-; after it insert *idam*. <sup>11</sup> B. adere. <sup>12</sup> ddhv-. <sup>13</sup> -nāc. <sup>14</sup> B. jāyate. <sup>15</sup> A. -sa. <sup>16</sup> -yakṣiti. <sup>17</sup> nā. <sup>18</sup> -mrdh-. <sup>19</sup> -ā. <sup>20</sup> -āḥ.

u hāi 'vañvidam evo 'dgāpayeta. evañvid ihūi 'vo 'dgātār iti hūtaḥ pratiṣṭhāyāt.<sup>1</sup> 89.

tr̥tīye 'nuvāke pañcamah khaṇḍah. 'tr̥tīyo 'nuvākaś samāptah.

III. 15. 1. nāy iti he' 'ndro viṣvāmītrāyo 'ktham' uvāca. tad etad viṣvāmītrā upāsute vācāṃ eva. 2. manur ha vasisthāya brahmatvaṃ uvāca. tasmād āhur vāsistham eva brahme 'ti. 3. tad u vā āhur evañvid eva brahmā. ka u evañvidam vāsistham arhatī 'ti. 4. prajāpatiḥ prājijaniṣata. sa tapo 'tapyata. sa āikṣata hanta nu pratisthām janayāi<sup>2</sup> tato yāḥ prajāś srak-sye<sup>3</sup> tā<sup>4</sup> etad eva pratisthāsyanti nā 'pratisthāḥ carantīḥ prada-ghisyaṃta iti. 5. sa imāṃ lokam ajanayad antarikṣalokam amuṃ<sup>5</sup> lokam iti. tān imāṃś trīṃ lokāṃ janayitvā 'bhyacrāmyat. 6. tān samatapat.<sup>6</sup> tebhyas santapatebhyas trīṇi gukrāṇy udāyann agnīḥ pṛthivyā nāyur antarikṣād ādityo divaḥ. 7. sa<sup>7</sup> etāni gukrāṇi punar abhy evā 'tapat.<sup>8</sup> tebhyas santapatebhyas trīṇy eva gukrāṇy udāyann ṛgvedo evā 'gner yajurvedo vāyos sāma-veda ādityāt. 8. sa etāni gukrāṇi punar abhy evā 'tapat. tebhyas

any food. 12. Therefore he should cause only one knowing thus to sing the *udgītha*. Only one knowing thus here being addressed with "O *udgātār*" should answer.

III. 15. 1. Indra said the *uktha* for Viṣvāmītra [with] *vāc*. That same the descendants of Viṣvāmītra worship, just speech. 2. Manu declared to Vasiṣṭha *brahman*-hood. Therefore they say: "The *brahman* belongs to Vasiṣṭha." 3. This they also say: "One knowing thus is the *brahman*-priest; and who is equal to a Vasiṣṭha knowing thus?" 4. Prajāpati was desirous to have progeny. He performed penance. He considered: "Come now, I will generate a firm footing. What offspring I shall generate thereafter, that will thus stand firm; it will not, moving about without firm foundation, fall (?)." He generated this world, [also] the world of atmosphere [and] yonder world. Having generated these three worlds, he toiled upon [them]. 5. He heated them together. From them being heated together three bright [bodies] went up: Agni from the earth, Vāyu from the atmosphere, the sun from the sky. 7. He again heated these bright [bodies]. From them being heated together three bright [bodies] went up: the Rigveda from Agni, the Yajurveda from Vāyu, the Sāmaveda from the sun. 8. He again heated these bright [bodies]. From

14. <sup>21</sup> -gruṇu-.

15. <sup>1</sup> hāt. <sup>2</sup> utth-. <sup>3</sup> A. jāye; B. janaye. <sup>4</sup> ṛk-. <sup>5</sup> tām. <sup>6</sup> -mu. <sup>7</sup> sam-abhavan. <sup>8</sup> ssa. <sup>9</sup> -n.



*saṁtaptēbhyas trīṇy eva çukrāṇy udāyan bhūr ity eva rgvedād bhuva iti yajurvedāt svar iti sāmavedāt tad<sup>o</sup> eva. 9. tad dha vāi trayyāi vidyāyāi çukram. etāvad idam sarvam. sa yo vāi trayāṁ vidyāṁ viduṣo lokas so 'sya loko bhavati ya evaṁ veda. 90.*

*caturthe 'muvāke prathamah khaṇḍah.*

III. 16. 1. *ayani vāca yajño yo 'yam pavate. tasya vāk ca manas ca vartanyāu. vācā ca hy eṣa etan manasā ca vartate. 2. tasya hotā 'dhvaryur udgāte 'ty anyatarām vācā vartaniṁ saṁskurvanti. tasmāt te vācā kurvanti. brahmāi 'va manasā 'nyatarām.'* *tasmāt sa tūspīm āste. 3. sa yad dha so 'pi stūyamāne vā çasyamāne vā vāvadyamāna āsitā 'nyatarām evā 'syā 'pi tarhi sa vācā vartaniṁ saṁskuryāt. 5. sa yathā puruṣa ekupād yan bhreṣann<sup>2</sup> eti ratho vāi 'kacakro vartamāna' evam eva tarhi yajño bhreṣann eti. 5. etad dha tad<sup>o</sup> vidvān brāhmaṇa uvāca brahmāṇam prātaranuvāka upākṛte<sup>5</sup> vāvadyamānam āsinam<sup>6</sup> ardham<sup>7</sup> vā ime tarhi yajñasyā 'ntaragur<sup>8</sup> iti. ardham hi te tarhi yajñasyā 'ntarīyuh.<sup>9</sup> 6. tasmād brahmā prātaranuvāka upākṛte vācanyama āsitā 'paridhānyāyā ā naṣatkārād*

them being heated together three bright [bodies] went up: *bhūs* from the Rīgveda, *bhuvas* from the Yajurveda, *sva* from the Sāmaveda, just so. 9. That is the brightness of the threefold knowledge. So great is this all. Verily what the world is of him who knows the threefold knowledge, that becomes the world of him who knows thus.

III. 16. 1. This sacrifice verily is he that cleanses here. Speech and mind are the two tracks of it. For thus it rolls along by speech and mind. 2. Of it 'hotar,' 'adhvaryu,' 'udgatar' arrange the one [track] by speech. Therefore they officiate with speech. The *brahman*-priest [arranges] the other by the mind. Therefore he sits in silence. 3. If he should sit talking aloud, while the *stotra* or the *çastra* are being uttered, then he would arrange with voice the one track of it. 4. As a one-legged man, going, keeps on tumbling, or a one-wheeled chariot, rolling, even so the sacrifice then keeps on tumbling. 5. A Brāhman knowing this said this to a *brahman*-priest who, when the *prātaranuvāka* was begun, sat talking aloud: "These here then have excluded half of the sacrifice." For half of the sacrifice they then did exclude. 6. Therefore the Brāhman-priest should sit in silence, when the

15. <sup>10</sup> -m.

16. <sup>1</sup> -ān. <sup>2</sup> B. çr-. <sup>3</sup> -nāh. <sup>4</sup> ta. <sup>5</sup> -o. <sup>6</sup> B. repeats ās-. <sup>7</sup> -n. <sup>8</sup> -gu-rūr. <sup>9</sup> 'ntarīyuh.

itareṣāṃ stutaṣāstrāṇāṃ evā<sup>10</sup> "saṁsthāyāi pavamānānām.  
1. sa yathā puruṣa ubhayāpād<sup>11</sup> yan<sup>12</sup> bhreṣaṃ na<sup>13</sup> nyeti ratho vo  
'bhayācakra vartamāna evam etarhi yajño bhreṣaṃ na nyeti. 91.

caturthe 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 17. 1. su yadi yajña ṛkto bhreṣaṇṇ iyād' brahmaṇe pra-  
brūte 'ty āhuḥ. atha yadi yajusto<sup>2</sup> brahmaṇe prabrūte 'ty āhuḥ.  
atha yadi sāmato brahmaṇe prabrūte 'ty āhuḥ. atha<sup>3</sup> yady an-  
upasmṛtūt kutu idam ajanā 'ti brahmaṇe prabrūte 'ty evā<sup>20</sup> "huḥ.  
2. sa brahmā prāt' udeitya sruvenā "gnīdhra ājyaṃ juhuyād  
bhūr bhuvas svar ity etābhir vyāhrtibhiḥ. 3. etā vāi vyāhrtayas  
sarvaprāyascittayaḥ. tad yathā lavaṇena suvarṇaṃ saṁda-  
dhyāt<sup>4</sup> suvarṇena rajatani rajatena trapā<sup>5</sup> trapunā lohāyasaṃ  
lohāyasena kārṣṇāyasaṃ<sup>6</sup> kārṣṇāyusena dāru dāru ca carma ca  
cṣeṣmanū<sup>7</sup> "vam evāi<sup>8</sup> "van vidvāns tat sarvam bhiṣajyati. 4. tad  
āhur yad ahānsin me grahān me 'grahād ity adhvaryave dakṣiṇā  
nayanty aṣāṁsin<sup>21</sup> me vaṣaḥ<sup>9</sup> akar<sup>10</sup> ma<sup>11</sup> iti hotra udagāsīn ma

prātaranuvāka is begun, till the final verse, till the utterance of  
vasat of the other stotra and gāstra, even till the completion of  
the libations. 7. As a two-legged man, going, does not take to  
tumbling, or a two-wheeled chariot, rolling, even so the sacrifice  
then does not take to tumbling.

III. 17. 1. If that sacrifice should go tumbling from the side  
of the *ṛc*, they say: "Tell it to the *brahman*-priest"; and if  
from the *yajus*, they say: "Tell it to the *brahman*-priest"; and if  
from the *sāman*, they say: "Tell it to the *brahman*-priest"; and  
if from [a cause] not understood—[when they ask]: "Whence  
hath this arisen?"—they say: "Tell it to the *brahman*-priest."  
2. That *brahman*-priest going up toward the east should offer the  
sacrificial butter with a ladle in the *āgnīdhra*, with these excla-  
mations: *bhūs*, *bhuvas*, *sva*. 3. For these exclamations ex-  
piate everything. As one would mend gold with salt, silver  
with gold, tin with silver, copper with tin, iron with copper,  
wood with iron, wood and leather with glue, even so one know-  
ing thus cures everything. 4. This they say: "If with the  
words: 'He hath offered for me, he hath dipped the dippings for  
me,' they lead the sacrificial gifts to the *adhvaryu*; if with the  
words: 'He hath sung the *gāstra* for me, he hath uttered the  
*vaṣaḥ* for me,' to the *hotar*; if with the words: 'He hath sung

16. <sup>10</sup> -ā. <sup>11</sup> -pād. <sup>12</sup> yad. <sup>13</sup> naḥ.

17. <sup>1</sup> -r. <sup>2</sup> -go. <sup>3</sup> ratha. <sup>4</sup> A. prādh. <sup>5</sup> B. prā. <sup>6</sup> B. vidadh-. <sup>7</sup> -puṇ.  
<sup>8</sup> A. kār-. <sup>9</sup> A. cyeṣma (saṁdadhyāt)ṇa, parenthesis cancelled in red.  
<sup>10</sup> A. -ṣaḥ. <sup>11</sup> akarṇ. <sup>12</sup> may. <sup>13</sup> B. om. ev. <sup>14</sup> aṣāṁsin.

ity udgātre 'tū kim cakruṣe brahmaṇe tūṣṇīm āsīnāya samā-  
vatīr eve 'tarārī<sup>12</sup> ṛtvighhīr dakṣiṇā nayanti 'ti. 5. sa brūyād  
ardhabhāg<sup>13</sup> gha<sup>14</sup> vāi<sup>15</sup> sa<sup>16</sup> yajñasyā 'rdham hy eṣa yajñasya  
vaha<sup>17</sup> 'ti. ardhā ha sma vāi purā brahmaṇe dakṣiṇā nayanti  
'ti. ardhā itarebhya ṛtvighhyah. 6. tasyāi 'ṣa śloko

mayi 'dam manye bhuvanādi sarvaṃ

mayi lokā mayi diṣaḥ catusrah :

mayi<sup>17</sup> 'dam manye nimisad yad ejati

mayy āpa oṣadhayaḥ ca sarvā

iti. 7. mayi 'dam manye bhuvanādi sarvaṃ ity evaṇvidān ha  
vāve 'dam sarvaṃ bhuvanam anvāyattam. 8. mayi lokā mayi  
diṣaḥ catasra ity evaṇvidi ha vāva lokā evaṇvidi diṣaḥ catu-  
srah. 9. mayi 'dam manye nimisad yad ejati mayy āpa oṣadhu-  
yaḥ ca sarvā ity evaṇvidi<sup>18</sup> ha vāve 'dam sarvaṃ bhuvanam  
pratisthītam. 10. tasmād u hūi 'vaṇvidam eva brahmānam  
kurvīta. sa ha vāva<sup>19</sup> brahmā ya evaṇ veda. 12.

caturthe 'nūvāke tṛtīyah khaṇḍah.

III. 18. 1. atha<sup>20</sup> vā atas stomabhāgānām evā 'numantrāḥ.  
2. tad dhāi 'tad eke stomabhāgāir<sup>21</sup> evā 'numantrayante. tat  
tathā na<sup>22</sup> kuryāt. 3. devena sanitrā prasūtaḥ prustotar deve-

the udgītha for me,' to the udgātar—now then to the brahman  
having done what, while he sat in silence, do they lead just as  
large sacrificial gifts as to the other priests?" 5. Let him say:  
"He, indeed, shareth in half of the sacrifice, for he carrieth half  
of the sacrifice." Indeed they formerly used to lead half of the  
sacrificial gifts to the brahman-priest, half to the other priests.  
6. Of this there is the following śloka: "In me, I think, is this  
whole creation etc., in me the worlds, in me the four quarters;  
in me, I think, is that twinkling thing which stirs, in me the  
waters and all the herbs." 7. 'In me, I think, is the whole crea-  
tion etc.' for on one knowing thus this whole creation is depen-  
dent. 8. 'In me the worlds, in me the four quarters:' for in one  
knowing thus are the worlds, in one knowing thus the four  
quarters. 9. 'In me that twinkling thing which stirs, in me the  
waters and all the herbs:' for in one knowing thus this whole  
creation has its support. 10. And therefore one should make one  
knowing thus a brahman-priest. He indeed is a brahman-priest  
who knows thus.

III. 18. 1. Now from here [about] the after-verses of the sto-  
mabhāgas. 2. Now some recite the after-verses just with the  
stomabhāgas. One should not do that. 3. And some recite the

17. <sup>12</sup>-rer. <sup>13</sup>-agh. <sup>14</sup>om. <sup>15</sup>yāi. <sup>16</sup>ṣa. <sup>17</sup>A. matihī. <sup>18</sup>-dam. <sup>19</sup>B. eva.  
18. <sup>1</sup>stomā-. <sup>2</sup>nu. <sup>3</sup>kurvāt.

*bhṛyo vācam isye 'ty u hāi 'ke 'numantrayante savitū vāi devā-  
nām prasavitū savitrā' prasūtū idam anumantrayāmaha iti  
vadantaḥ. tad u tathā na<sup>4</sup> kuryāt. 4. bhūr bhuvas svar ity u  
hāi 'ke 'numantrayanta eṣū vāi trayi<sup>5</sup> vidyā trayyāi<sup>6</sup> 've' 'dam  
vidyayā<sup>7</sup> 'numantrayāmaha iti vadantaḥ. tad u tathā no eva  
kuryāt. 5. om ity evā 'numantrayeta. 6. athāi 'sa vasisthasyāi  
'kustomabhāgānumantraḥ. tena hāi 'tena vasisthaḥ prajātikāmo  
'numantrayān cakre devena savitrā prasūtaḥ prastotar<sup>11</sup> devebhṛyo  
vācam isya bhūr bhuvas svar om iti. tato vāi sa bahu<sup>10</sup> pra-  
jayā paçubhīḥ prājāyate.<sup>12</sup> 7. sa eva tena vasisthasyāi 'kastoma-  
bhāgānumantrēnā<sup>13</sup> 'numantrayeta<sup>14</sup> bahur eva prajāyā<sup>11</sup> paçu-  
bhīḥ prājāyate. iya<sup>15</sup> te eva sthītir om ity evā 'numantrayeta.  
93.*

*caturthe 'nuvāke caturthaḥ<sup>16</sup> khaṇḍaḥ.*

III. 19. 1. *athāi 'sa vācā vajram udgrhṇāti. yad' āha somaḥ  
pavata iti vo 'pārvataḍhvam iti vā vācāi 'va tad vāco vajram  
vigryhate vācas satyenā 'timucyate. tasmād om ity evā 'numan-  
trayeta. 2. denā vā anayā<sup>2</sup> trayyā [vidyayā<sup>3</sup>] sarasayo "rāhvās*

after-verses [with this]: "Impelled by god Savitar, O *prastotar*, send [thy] speech to the gods," saying: "Savitar, verily, is the impeller of the gods; we recite this after-verse impelled by Savitar." One should not do that either. 4. And some recite the after-verse [with] *bhūs, bhuvas, svar*, saying: "Verily, this is the threefold knowledge; we now recite this after-verse with the threefold knowledge." One should not do that either. 5. One should recite the after-verse [saying] only *om*. 6. Now this is Vasistha's only *stomabhāga*-after-verse. With this same Vasistha, desirous of offspring, recited the after-verses: "Impelled by god Savitar, O *prastotar*, send [thy] speech to the gods; *bhūs, bhuvas, svar, om*." Thereby he was greatly propagated through progeny [and] cattle. 7. Let him recite the after-verse with this one *stomabhāga*-after-verse of Vasistha; he is greatly propagated through progeny [and] cattle. But this is the rule: let him recite the after-verse with *om* only.

III. 19. 1. Now with speech he takes up a thunderbolt. In that he says either "Soma cleanses itself" or "Turn ye hither," thereby with speech that thunderbolt of speech is taken apart (?), by the truth of speech he is released. Therefore he should recite the after-verse [saying] *om* only. 2. Verily the gods

18. <sup>4</sup> *rā.* <sup>5</sup> *A. nc, e cancelled in red.* <sup>6</sup> *-l.* <sup>7</sup> *trāiyye.* <sup>8</sup> *'va.* <sup>9</sup> *-yāyā.*  
<sup>10</sup> *-hu.* <sup>11</sup> *-jāyā.* <sup>12</sup> *prāj.* <sup>13</sup> *tastom-.* <sup>14</sup> *-yete.* <sup>15</sup> *iya.* <sup>16</sup> *B. pañcamah.*  
<sup>17</sup> *-stā.*  
19. <sup>1</sup> *ya.* <sup>2</sup> *-ā.*

*svargaṃ lokam udakrāman. te manuṣyāṇām anvāgamād bibh-yātas<sup>3</sup> trayam vedaṃ apīlayan. 3. tasya pīlayanta ekam evā 'kṣaram nā 'ṣaknuvan pīlayitum om iti yad etat. 4. eṣa u ha vāva sarasaḥ. sarasā ha vā evaṃvidas trayi vidyā bhavati. 5. sa yām ha vāi trayyā<sup>4</sup> vidyayā sarasayā jītiṃ jayati yām ṛddhiṃ ṛdhnōti jayati tām jītiṃ ṛdhnōti tām ṛddhiṃ ya evaṃ veda. 6. etad dha vā akṣaram trayyāi vidyāyāi pratiṣṭhā.<sup>5</sup> om iti vāi hotā pratiṣṭhita om ity adhvaryur om ity udgātā. 7. etad dha vā akṣaram vedānām trivistapam. etasmin vā akṣara<sup>6</sup> ṛtvijo yajamānam ādhūya svarge loke samudūhanti. tasmād om ity evā 'numantrayeta. 94.*

*caturthe 'nuvāke pañcamah khaṇḍah. caturtho 'nuvākas samāptah.*

III. 20. 1. *guhā 'si devo 'sy' upavā 'sy' upa tam vāyasva<sup>3</sup> yo 'smān dvesti yam ca vayan dviṣmaḥ. 2. mahinā 'si bahulā 'si brhaty asi rohiṇy asy upannā 'si. 3. sambhūr devo 'si sam aham bhūyāsam. ābhūtir<sup>4</sup> asy ābhūyāsam. bhūtir asi bhūyāsam. 4. yās te prajā upādiṣṭā nā 'ham tuva tāḥ paryemi. upa te tā*

with this threefold [knowledge] rich in sap ascended upwards to the heavenly world. They, being afraid lest men should come after [them], pressed the threefold knowledge (Veda). 3. Pressing it, they could not press one syllable of it; that was *om*. 4. Verily this is full of sap; full of sap becomes the threefold knowledge of one who knows thus. 5. Verily what victory one wins, what thrift one thrives with the threefold knowledge full of sap, he wins that victory, he thrives that thrift, who knows thus. 6. Verily this same syllable is the firm stand of the threefold knowledge. [Saying] *om* the *hotar* stands firm, [saying] *om* the *adhvaryu*, [saying] *om* the *udgātar*. 7. Verily this same syllable is the triple heaven (?) of the Vedas. The priests having placed the sacrificer in this syllable carry him up together into the heavenly world. Therefore he should recite the after-verse [saying] *om* only.

III. 20. 1. "Thou art in secret, thou art a god, thou art on-blowing; blow on him who hates us and whom we hate. 2. Thou art great, thou art abundant, thou art extended (*brhatī*), thou art ruddy, thou art not fallen. 3. Thou art a god coming into existence; may I come into existence. Thou art existence; may I exist. Thou art becoming; may I become. 4. What offspring of thee is declared, that [offspring] of thee

19. <sup>3</sup> *vibh-*. <sup>4</sup> *trāiy-*. <sup>5</sup> *pratiṣṭhā*. <sup>6</sup> *-e*.

20. <sup>1</sup> *devāsmi*. <sup>2</sup> *py*. <sup>3</sup> *vāyasvi*. <sup>4</sup> *mahikā*. <sup>5</sup> *ābhūritir*.

*diṣāmi.* 5. *nāma me garīram me pratisthā me. tan me tvayi tan me mo 'pahṛthā itī 'mām prthivīm avocat.* 6. *tam iyaṃ āgatam prthivī pratinandaty ayaṃ te bhagavo lokāḥ. saha<sup>8</sup> nān ayaṃ loka itī.* 7. *yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti.* 8. *kiṃ nu te mayī 'ti. nāma<sup>9</sup> me garīram me pratisthā me. tan me tvayi tan me punar dehī 'ti. tad asmā<sup>10</sup> iyaṃ prthivī punar dadāti.* 9. *tām āha pra mā vahe 'ti. kiṃ abhī 'ti. agnīm itī. tum agnīm abhipravahati.* 10. *so 'gnīm āhā 'bhijid asy<sup>11</sup> abhijayyāsam.* 11. *lokajid asi lokam jayyāsam. attir asy annam adyāsam. annādo bhavati yas tvāi<sup>12</sup> vaṃ veda.* 11. *sambhūr devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyāsam. bhūtir asi bhūyāsam.* 12. *yās te prajā upadiṣṭā nā 'haṃ tava tāḥ paryemi. upa te tū diṣāmi.* 13. *tapo me tejo me 'nam me vān me. tan me tvayī. tan me mo 'pahṛthā<sup>13</sup> ity agnīm avocat.* 14. *taṃ tathāi 'vā "gatam ayaṃ pratinandaty ayaṃ te bhagavo lokas saha nān ayaṃ loka itī.* 15. *yad vāva me tvayī 'ty āha tad vāva me punar dehī 'ti.* 16. *kiṃ nu te mayī 'ti. tapo me tejo me 'nam me vān me. tan me tvayī. tan me punar dehī 'ti. [tad] asmā<sup>14</sup> agnir punar dadāti.* 17. *tam āha pra mā vahe 'ti.* 15.

*pañcama 'nuvāke prathamāḥ khaṇḍaḥ.*

I do not comprehend (?). That [offspring] of thee I declare. 5. My name, my body, my foundation: that of me is in thee. Do not take that of me unto thee," thus he said to this earth. 6. Him having come this earth joyfully receives [saying]: "Thine, O reverend sir, is this world. This world is ours in common." 7. "Verily what of me is in thee," he says, "give that back to me." 8. "What now of thee is there in me?" "My name, my body, my foundation. That of me is in thee; give that back to me." That this earth gives back to him. 9. He says to her: "Carry me forth." "To what?" "To Agni." She carries him forth to Agni. 10. He says to Agni: "Victorious art thou, may I be victorious; world-conquering art thou, may I conquer the world; eating art thou, may I eat food; food-eating becomes he who knoweth thee thus. 11. = 3. 12. = 4. 13. "My penance, my splendor, my food, my speech, that of me is in thee. That of me do not take unto thee," he says to Agni. 14. Him having come thus Agni joyfully receives [saying]: "Thine, O reverend sir, is this world. This world is ours in common." 15. = 7. 16. "What now of thee is there in me?" "My penance, my splendor, my food, my speech. That of me is in thee; give that back to me." That Agni gives back to him. 17. He says to him: "Carry me forth."

20. <sup>8</sup> sa. <sup>1</sup> B. madhī. <sup>6</sup> A. ma. <sup>9</sup> B. -hanti. <sup>10</sup> B. repeats abhijid asy. <sup>11</sup> jaryy-. <sup>12</sup> -thāy. <sup>13</sup> tasmā. <sup>14</sup> asmāy.

III. 21. 1. *kim abhī 'ti. vāyum iti. tam vāyum abhipravahati.*  
 2. *sa vāyum āha yat purastād vāsi 'ndro rājā bhūto vāsi. yad*  
*dakṣiṇato vāsi "cāno bhūto vāsi. yat paścād vāsi varuṇo rājā*  
*bhūto vāsi. yad uttarato vāsi somo rājā bhūto vāsi. yad upari-*  
*śtād avavāsi prajāpatiḥ bhūto 'vavāsi.'* 3. *vrātyo 'sy ekavrātyo*  
*'navasṛsto' devānām bilam apyadhāh.\** 4. *tava prajāḥ tavān*  
*'śadhayās tavā 'po vicalitam anuvicalanti.* 5. *sambhūr devo<sup>b</sup> 'si*  
*sam aham bhūyāsam. ābhūtīr asy ābhūyāsam. bhūtīr asi bhū-*  
*yāsam.* 6. *yās te prajā upadiṣtā nū 'haṁ tava tāḥ paryemi.*  
*upa te tā diṣāmi.* 7. *prāṇāpānāu<sup>c</sup> me śrutam me. tan me tvayi.*  
*tan me mo 'pahr̥thā iti vāyum avocat.* 8. *taṁ tathāi 'vā "gatam*  
*vāyuḥ pratinandaty ayaṁ te bhagavo lokāḥ. saha nūn ayaṁ*  
*loka iti.* 9. *yad vāva me tvayī<sup>d</sup> 'ty āha tad vāva me punar dehī*  
*'ti.* 10. *kiṁ nu te mayī 'ti. prāṇāpānāu me śrutam me. tan me*  
*tvayi. tan me punar dehī 'ti. tad asmāi vāyuḥ punar dadāti.*  
 11. *taṁ āha pra nū vahe 'ti. kim abhī 'ti. antarikṣalokam iti.*  
*taṁ antarikṣalokam abhipravahati.* 12. *taṁ tathāi 'vā "gatam*  
*antarikṣalokāḥ pratinandaty ayaṁ te bhagavo lokāḥ. saha nūn*  
*ayaṁ loka iti.* 13. *yad vāva me tvayī 'ty āha tad vāva me*

III. 21. 1. "To what?" "To Vāyu." He carries him forth to Vāyu. 2. He says to Vāyu: "In that thou blowest from the front, thou blowest as king Indra. In that thou blowest from the right, thou blowest as the Lord. In that thou blowest from behind, thou blowest as king Varuṇa. In that thou blowest from the left, thou blowest as king Soma. In that thou blowest down from above, thou blowest down as Prajāpati. 3. Thou art the Vrātya, the only Vrātya, not released of the gods (?). Thou hast closed the opening. 4. The progeny, the herbs, the waters follow after thy departing. 5. = 20. 3. 6. = 20. 4. 7. My breath and exhalation, my learning, that of me is in thee. That of me do not take unto thyself," he said to Vāyu. 8. Him having come thus Vāyu joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 9. = 20. 7. 10. "What now of thee is there in me?" "My breath and exhalation, my learning. That of me is in thee. Give that back to me." That Vāyu gives back to him. 11. He says to him: "Carry me forth." "To what?" "To the world of the atmosphere." He carries him to the world of the atmosphere. 12. Him having come thus the world of the atmosphere joyfully receives [saying]: "Thine is this world, reverend sir. This world belongs to both of us in common." 13. = 20. 7. 14. "What now of thee is there in me?"

21. <sup>1</sup> A. 'pa-. <sup>2</sup> A. pr-. <sup>3</sup> sraṣto. <sup>4</sup> (a)vadhīh. <sup>5</sup> samrbhūr. <sup>6</sup> A. prā-  
 ṇānāu. <sup>7</sup> vayī.

*punar dehī 'ti.* 14. *kiṁ nu te mayī 'ti. ayam ma ākāṣaḥ. sa me tvayi. tan me punar dehī 'ti. tam asmā ākāṣam antarikṣalokaḥ punar dadāti.* 15. *tam āha pra mā vahe 'ti.* 96.

*pañcame 'nūvāke dvitīyaḥ khaṇḍaḥ.*

III. 22. 1. *kim aha 'ti. diṣa iti. tam' diṣo 'bhipravahati.* 2. *tam tathāi 'vā "gatam diṣaḥ pratinandanty" ayam te bhagavo lokaḥ. saha nō 'yam loka iti.* 3. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.* 4. *kiṁ nu te 'smāsv iti. protram iti. tad usmāi protram diṣaḥ punar dadati.* 5. *tū āha pra mā vahate 'ti. kim abhī 'ti. ahorātrayor lokam iti. tam ahorātrayor lokam abhipravahanti.* 6. *tam tathāi 'vā "gatam ahorātre pratinandito 'yam te bhagavo lokaḥ. saha no 'yam loka iti.* 7. *yad vāva me yuvayor ity āha tad vāva me punar dattam iti.* 8. *kiṁ nu tu āvayor iti. akṣitir iti. tām asmā akṣitim ahorātre punar dattaḥ.* 9. *te āha pra mā vahatam iti.* 97.

*pañcame 'nūvāke tṛtīyaḥ khaṇḍaḥ.*

III. 23. 1. *kim abhī 'ti. ardhamāsām iti. tam ardhamāsām abhipravahataḥ.* 2. *tam' tathāi 'vā "gatam ardhamāsāḥ pratinandanty" ayam te bhagavo lokaḥ. saha no 'yam loka iti.*

"This space of mine. That of me is in thee. Give that back to me." That space the world of the atmosphere gives back to him. 15. He says to it: "Carry me forth."

III. 22. 1. "To what?" "To the quarters." It carries him forth to the quarters. 2. Him having come thus the quarters joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 20. 7.\* 4. "What now of thee is there in us?" "Hearing." That hearing the quarters give back to him. 5. He says to them: "Carry me forth." "To what?" "To the world of day and night." They carry him to the world of day and night. 6. Him having come thus day and night joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us two?" "Imperishableness." That imperishableness day and night give back to him. 9. He says to them: "Carry me forth."

III. 23. 1. "To what?" "To the half-months." They carry him forth to the half-months. 2. Him having come thus the half-months joyfully receive [saying]: "Thine is this world,

22. <sup>1</sup>-d. <sup>2</sup>-dati. 23. <sup>1</sup>A. om. <sup>2</sup>-dati.

\* Reading "you" for "thee."



3. *yad vāva me yuṣmāsv ity āha tad vāva me punar datte 'ti.*  
 4. *kiṁ nu te 'smāsv iti. imāni kṣudrāṇi parvāṇi. tāni me yuṣ-*  
*māsu. tāni me pratisaṁdhatte 'ti. tāny asyā 'rdhamāsāḥ punaḥ*  
*pratisaṁdadhati.<sup>3</sup>* 5. *tān āha pra mā vahate 'ti. kiṁ abhī 'ti.*  
*māsān iti. tam māsān abhipravahanti.* 6. *taṁ tathāi 'vā "gu-*  
*taṁ māsāḥ pratinandanty<sup>2</sup> ayaṁ te bhagavo lokāḥ. saha no*  
*'yaṁ loka iti.* 7. *yad vāva me yuṣmāsv ity āha tad vāva me*  
*punar datte 'ti.* 8. *kiṁ nu te 'smāsv iti. imāni sthūlāṇi parvāṇi.*  
*tāni me yuṣmāsu. tāni me pratisaṁdhatte 'ti. tāny asya māsāḥ*  
*punaḥ pratisaṁdadhati.* 9. *tān āha pra mā vahate 'ti.* 98.

*pañcame 'nuvāke caturthaḥ khaṇḍaḥ.*

III. 24. 1. *kiṁ abhī 'ti. ṛtān iti. tam ṛtān abhipravahanti.*  
 2. *taṁ tathāi 'vā "gatam ṛtavaḥ pratinandanty ayaṁ te bha-*  
*gavo lokāḥ. saha no 'yaṁ loka iti.* 3. *yad vāva me yuṣmāsv*  
*ity āha tad vāva me punar datte 'ti.* 4. *kiṁ nu te 'smāsv iti.*  
*imāni jyāyāṁsi parvāṇi. tāni me yuṣmāsu tāni me pratisaṁ-*  
*dhatte 'ti. tāny asya ṛtavaḥ punaḥ pratisaṁdadhati.* 5. *tān*  
*āha pra mā vahate 'ti. kiṁ abhī 'ti. saṁvatsaram iti. tam saṁ-*  
*vatsaram abhipravahanti.* 6. *taṁ tathāi 'vā "gatam saṁvatsa-*

reverend sir. This world is ours in common." 3. = 22. 3.  
 4. "What now of thee is there in us?" "These petty joints. These of me are in you. These of me put together in their respective places." These [joints] of his the half-months put respectively together. 5. He says to them: "Carry me forth." "To what?" "To the months." They carry him forth to the months. 6. Him having come thus the months joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us?" "These gross joints. These of me are in you. These of me put together respectively." These [joints] of his the months put respectively together. 9. He says to them: "Carry me forth."

III. 24. 1. "To what?" "To the seasons." They carry him forth to the seasons. 2. Him having come thus the seasons joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 22. 3. 4. "What now of thee is there in us?" "These chief joints. These of me are in you. These of me put respectively together." These [joints] of his the seasons respectively put together. 5. He says to them: "Carry me forth." "To what?" "To the year." They carry him forth to the year. 6. Him having come thus the year

*raḥ pratinandaty ayaṁ te bhagavo lokau. saha nāv ayaṁ loka iti. 7. yad vāva me tvayī' 'ty āha tad vāva me punar dehī 'ti. 8. kiṁ nu te mayī 'ti. ayaṁ ma ātmā. sa me tvayī tan me punar dehī 'ti. tam asmā ātmānaṁ saṁvatsaraḥ punar dadāti. 9. tam āha pra mā vāhe' 'ti. 99.*

*pañcame 'nuvāke pañcamah khaṇḍaḥ.*

III. 25. 1. *kim abhī 'ti. divyān gandharvān iti. tam' divyān gandharvān abhipravahati. 2. tam tathāi 'vā "gataṁ divyā gandharvāḥ pratinandanty ayaṁ te bhagavo lokau. saha no 'yaṁ loka iti. 3. yad vāva me yusmāsv ity āha tad vāva me punar datte 'ti. 4. kiṁ nu te 'smāsv iti. gandho' me modo me pramodo me. tan me yusmāsu. tan me punar datte 'ti. tad asmāi divyā gandharvāḥ punar dadati. 5. tān āha pra mā vahate 'ti. kim abhī 'ti. āpsarasu iti. tam āpsaraso 'bhipravahanti. 6. tam tathāi 'vā "gataṁ āpsarasau pratinandanty ayaṁ te bhagavo lokau. saha no 'yaṁ loka iti. 7. yad vāva me yusmāsv ity āha tad vāva me punar datte 'ti. 8. kiṁ nu te 'smāsv iti. haso me krīḷā me mīthunam me. tan me yusmāsu. tan me punar datte 'ti. tad asmā āpsarasau punar dadati. 9. tā āha pra mā vahate 'ti. 100.*

*pañcame 'nuvāke ṣaṣṭhaḥ khaṇḍaḥ.*

joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 20. 7. 8. "What now of thee is there in me?" "This self of mine. That of me is in thee. Give that back to me." That self the year gives back to him. 9. He says to it: "Carry me forth."

III. 25. 1. "To what?" "To the heavenly Gandharvas." It carries him to the heavenly Gandharvas. 2. Him having come thus the heavenly Gandharvas joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 22. 3. 4. "What now of thee is there in us?" "My fragrance, my joy, my delight. That of me is in you. Give that back to me." That the heavenly Gandharvas give back to him. 5. He says to them: "Carry me forth." "To what?" "To the Apsarases." They carry him forth to the Apsarases. 6. Him having come thus the Apsarases joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us?" "My laughter, my play, my sexual pleasure. That of me is in you. Give that back to me." That the Apsarases give back to him. 9. He says to them: "Carry me forth."

24. <sup>1</sup> B. *tvadhī*. <sup>2</sup> *vahate*. 25. <sup>1</sup> A. *ta*. <sup>2</sup> B. *gāndharvo*. <sup>3</sup> B. *yuyad*.

III. 26. 1. *kim abhī 'ti. divam iti. tam divam abhipravahanti*  
 2. *taṁ tathāi 'vā "gataṁ dyāuḥ" pratinandaty ayaṁ te bhagavo*  
*lokaḥ. saha nāv ayaṁ loka iti.* 3. *yad vāva me tvayī 'ty āha*  
*tad vāva me punar dehi 'ti.* 4. *kiṁ nu te mayī 'ti. tṛptir iti.*  
*sakṛt tṛpte 'va hy eṣā. tām asmāi tṛptim dyāuḥ punar dadāti.*  
 5. *taṁ āha pra mū vahe 'ti. kim abhī 'ti. devān iti. tam devān*  
*abhipravahati.* 6. *taṁ tathāi 'vā "gataṁ devāḥ pratinandanty*  
*ayaṁ te bhagavo lokaḥ. saha no 'yaṁ loka iti.* 7. *yad vāva me*  
*yusmāsv ity āha tad vāva me punar datte 'ti.* 8. *kiṁ nu te*  
*'smāsv iti. amṛtam iti. tad asmā amṛtaṁ devāḥ punar dadati.*  
 9. *tān āha pra mū vahate 'ti.* 101.

*pañcame 'nuvāke saptaṁaḥ khaṇḍaḥ.*

III. 27. 1. *kim abhī 'ti. ādityam iti. tam ādityam abhipravahanti.*  
 2. *sa ādityam āha vibhūḥ purastāt sampat' paścāt.*  
*samyān' tvam asi. samīco manusyaṁ aroṣi' ruṣatus ta ṛṣiḥ*  
*pāpmānaṁ hanti. apahatapāpmā bhavati yas tvāi' vaṁ' veda.*  
 3. *sambhūr' deco 'si sam aham bhūyāsam. ābhūtir asy ābhūyā-*  
*sam. bhūtir' asi bhūyāsam.* 4. *yās te prajā upadiṣṭā nā 'haṁ*  
*tava tāḥ paryemi. upa te tū diṣāmi.* 5. *ojo me balam me cakṣur*  
*me. tan me tvayī tan me mo 'pahrthā ity ādityam avocat.*

III. 26. 1. "To what?" "To the sky." They carry him forth to the sky. 2. Him having come thus the sky joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 3. = 20. 7. 4. "What now of thee is there in me?" "Satisfaction." For that is satisfied once for all, as it were. That satisfaction the sky gives back to him. 5. He says to it: "Carry me forth." "To what." "To the gods." It carries him forth to the gods. 6. Him having come thus the gods joyfully receive [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 22. 3. 8. "What now of thee is there in us?" "Immortality." That immortality the gods give back to him. 9. He says to them: "Carry me forth."

III. 27. 1. "To what?" "To the sun." They carry him forth to the sun." 2. He says to the sun: "Extensive art thou in the east, success (?) in the west. Thou art collective. Thou hast been angry with collective men; of thee that art angry the sage (ṛṣi) slays the evil. He hath his evil smitten away who knoweth thee thus." 3. = 20. 3. 4. = 20. 4. 5. "My power, my strength, my sight: that of me is in thee. Do not take that of me unto thee,"

26. <sup>1</sup> dyāu. <sup>2</sup> -dāti.

27. <sup>1</sup> A. -vat. <sup>2</sup> samyāndaḥ. <sup>3</sup> A. aroṣi, the ti cancelled in red. <sup>4</sup> tv. <sup>5</sup> evam. <sup>6</sup> B. -bhūtir. <sup>7</sup> bhṛtir.

6. *taṁ tathāi 'vā "gatam" ādityaḥ pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv ayaṁ loka iti.* 7. *yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti.* 8. *kiṁ nu te mayi 'ti. oḥ me' halam me cakṣur me. tan me tvayi.<sup>10</sup> tan me punar dehī 'ti. tad asmā ādityaḥ punar dadāti.* 9. *taṁ āha pra mā vahe 'ti. kiṁ abhī 'ti. candramasam<sup>11</sup> iti. taṁ candramasam abhipravahati.* 10. *sa candramasam āha satyasya panthā na tvā<sup>12</sup> jahāti.<sup>13</sup> amṛtasya<sup>14</sup> panthā na tvā jahāti.* 11. *navo-navo bhavasi jūyamāno bharo nāma brāhmaṇa upāsse. tasmāt te satyā ubhaye devamanuṣyā annādyam bharanti. annādo bhavati yas tvāi 'vaṁ' veda.* 12. *sambhūṛ devo 'si sam aham bhūyāsam. ābhūtir asy ābhūyāsm. bhūtir asi bhūyāsam.* 13. *yās te prajā upadiṣṭā nū 'haṁ tava tāḥ paryemi. upa te tā diṣāmi.* 14. *mano me reto me prajā me punasambhūtir<sup>15</sup> me<sup>16</sup> tan me tvayi tan me mo 'parthā iti candramasam avocat.* 15. *taṁ tathāi 'vā "gatam" candramāḥ pratinandaty ayaṁ te bhagavo lokaḥ. saha nāv ayaṁ loka iti.* 16. *yad vāva me tvayi 'ty āha tad vāva me punar dehī 'ti.* 17. *kiṁ nu te mayi 'ti. mano<sup>17</sup> me reto me prajā me punasambhūtir me.<sup>18</sup> tan me tvayi. tan me punar dehī 'ti. tad asmāi candramāḥ punar dadāti.* 18. *taṁ āha pra mā vahe 'ti.* 102.

*pañcame 'nūvāke 'ṣṭamaḥ khaṇḍaḥ.*

thus he said to the sun. 6. Him having come thus the sun joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 7. = 20. 7. 8. "What now of thee is there in me?" "My power, my strength, my sight: that of me is in thee. Give that back to me." That the sun gives back to him. 9. He says to it: "Carry me forth." "To what?" "To the moon." It carries him to the moon. 10. He says to the moon: "The path of truth forsaketh thee not; the path of immortality forsaketh thee not. 11. Anew and anew thou becomest, being born. Burden by name, a Brāhmaṇa, thou dost worship. Therefore the true, both gods and men, bring food for thee. Food-eating becometh he who knoweth thee thus." 12. = 20. 3. 13. = 20. 4. 14. "My mind, my seed, my offspring, my second birth: that of me is in thee. Do not take that of me unto thee," thus he said to the moon. 15. Him having come thus the moon joyfully receives [saying]: "Thine is this world, reverend sir. This world is ours in common." 16. = 20. 7. 17. "What now of thee is there in me?" "My mind, my seed, my offspring, my second birth: that of me is in thee. Give that back to me." That the moon gives back to him. 18. He says to it: "Carry me forth."

27. <sup>8</sup> "gatā. <sup>9</sup> A. om. <sup>10</sup> A. tvīyī; B. tvīyīti. <sup>11</sup> ācan-. <sup>12</sup> A. vā. <sup>13</sup> B. -āsa. <sup>14</sup> A. om. amṛtasya panthā (so reads B!) . . . . devo 'si sam aham. <sup>15</sup> -ti. <sup>16</sup> me. ma. <sup>17</sup> B. kiṁ nu.

III. 28. 1. *kim abhī 'ti. brahmaṇo' lokam iti. tam ādityam abhipravahati.* 2. *sa ādityam āha pra mā vahe 'ti. kim abhī 'ti. brahmaṇo' lokam iti. tam candramasam abhipravahati.* 3. *eso 'nto 'taḥ paraḥ pravāho nū 'sti.* 4. *yān u kāñṣ cā 'taḥ prāco lokān abhyavādiṣma' te' sarva āptū bhavanti te jītās teṣv asya sarveṣu kāmācūro bhavati ya evaṁ veda.* 5. *sa yadi kāmāyeta punar ihā 'jāyeye 'ti yasmīn kule 'bhidyāyēd yadi brāhmaṇakule yadi rājakule tasmīn ājāyate. sa etam eva lokam punaḥ prajānann abhyārohann eti.* 6. *tud u ho 'vāca cātyāyanir bahuvyāhito vā ayam bahūṣo lokaḥ. etasya vāi kāmāya nū' bruvate' [vā] grāmyanti' vā ku etat prā-sya punar ihe 'yād atrāi 'va syād iti. 103.*

*pañcame 'nūvāke navamaḥ khaṇḍaḥ. pañcamo 'nūvākas samāptaḥ.*

III. 29. 1. *uccūṣgravā' ha kāupayeyah' kāuravyo rājā 'sa. tasya ha keçī' dārbbhyah pañcālo rājā svasrīya' āsa. tūu' hū 'nyonyasya priyān āsatuh.* 2. *sa ho 'ccūṣgravāh' kāupayeyo' 'smāl lokāt preyāye. tasmīn ha prete keçī' dārbbhyo 'raṇye mṛga-*

III. 28. 1. "To what?" "To the world of *brahman*." It carries him forth to the sun. 2. He says to the sun: "Carry me forth." "To what?" "To the world of *brahman*." It carries him forth to the moon. He thus wanders to and fro between these divinities. 3. This is the end. There is no carrying forth beyond this [limit]. And all the worlds beyond this [limit] of which we have spoken, they are all obtained, they are conquered, in all of them there is unrestricted movement for him who knows thus. 4. If he should wish: "May I be born here again," on whatever family he might fix his thoughts, be it a Brāhmaṇ-family, be it a royal family, into that he is born. He keeps on ascending to this world again fore-knowing. 5. And Cātyāyani said: "Ofttimes, indeed, this world here is very ill. Now for the sake of it they talk to each other or toil [saying]: 'Who having thrown that away would come here again? he would be only there.'"

III. 29. 1. Uccūṣgravas Kāupayeya was a king of the Kurus. Now Keçin Dārbbhya, king of the Pañcālas, was his sister's son. And they were dear to each other. 2. This Uccūṣgravas Kāupayeya departed from this world. When he had departed, Keçin

28. 1 B. *prathamo*. 2 B. *brāh*-. 3 A. *-anti*, *n* cancelled in red. 4 insert here *eso tyam abhipravahati. pra mā vahe 'ti. kim abhī 'ti. brahmaṇo lokam iti . . . . . devate anusamcarati*. 5 B. *'smi*. 6 altered, red, to *-diṣṭha*. 7 *teṣu*. 8 insert *vā*. 9 *brūvate*. 10 B. inserts *cā*.

29. 1 *āçr*-. 2 *kāuva*-. 3 B. *keçī*; A. *keçça*. 4 A. *svasrī*-. 5 A. inserts *gā*, cancelled in red.

yāni cacūrā 'priyaṁ vininīṣamāṇaḥ. 3. sa ha tathāi 'va palya-  
yamāno mṛgān prasaraṇaṁ antareṇāi 'vo 'ccāiṣṣgravasam' kāu-  
payeyam adhijagāma. 4. taṁ ho 'vāca drpyāmi svīḍj jānāmī  
'ti. na drpyasi 'ti ho 'vāca jānāsi. sa' evā 'emi yam mā manyasa  
iti. 5. atha yad bhagavā āhur iti ho 'vāca ya āvir bhavaty  
anye 'sya lokam upayanti 'ty atha katham aḥako ma āvir bhavi-  
tum iti. 6. om iti ho 'vāca yadā vāi tasya lokasya goptāram  
avide 'tas' ta āvir abhūvam apriyaṁ cā<sup>10</sup> 'sya vinesyāmy anu  
cāi 'nam gāsisyāmi 'ti. 7. tathā bhagava iti ho<sup>11</sup> 'vāca. taṁ vāi  
nu tvā pariṣvajā iti. taṁ ha sma pariṣvajamāno yathā dhū-  
manī vā 'pī 'yād vāyujā vā<sup>12</sup> "kācam vā 'gnyarcim vā 'po vāi  
'nam ha snāi 'nam vyeti. na ha smāi 'nam pariṣvaṅgāyo 'pala-  
bhate. 104.

śaṣthe 'navāke prathamāḥ khaṇḍaḥ.

III. 30. 1. sa ho 'vāca' yad vāi te purā rūpam āsīt tat te  
rūpam. na' tu tvā pariṣvaṅgāyo<sup>3</sup> 'palabha' iti. 2. om iti ho  
'vāca brāhmaṇo vāi me sāma vidvān sāmpo 'dayāyat. sa me  
'ṣarīreṇa sāmnā ṣarīrāny' adhūnot. tad yasya vāi kila sāma

Dārbyha went hunting in the woods, wishing to remove his sad-  
ness. 3. While he was thus roaming about, chasing deer, he  
perceived just between [himself and the game] Uccāiṣṣgravas  
Kāupayeya. 4. He said to him: "Am I really crazy, [or] do I  
know?" "Thou art not crazy," he (U.) said, "thou knowest. I  
am he whom thou thinkest me to be." 5. "Now since they say,  
reverend sir," he (K.) said, "'if one becometh manifest, others  
go to his world,' how then hast thou been able to become man-  
ifest unto me?" 6. "Yes," he (U.) said; "when I have found  
the keeper of that world, thereupon I have become manifest unto  
thee [thinking]: 'I will remove his sadness and I will teach him.'" 7.  
"Even so, reverend sir," he (K.) said; "verily now let me  
embrace thee." When he [tried to] embrace him, as if one were  
to approach smoke, or wind, or space, or the gleam of fire, or  
water, even thus he escaped him. He [could] not take hold of him  
for an embrace.

III. 30. 1. He (K.) said: "Verily, what appearance thou hadst  
formerly, that appearance thou hast [even now]; yet I [can] not  
take hold of thee for an embrace." 2. "Yes," he (U.) said; "a  
Brāhmaṇ who knew the sāman sang the udgītha for me with the  
sāman. By means of the bodiless sāman he shook off my bodies.

29. <sup>6</sup> prassar-. <sup>7</sup> A. 'ccaṣr-; B. 'ccāiṣr-. <sup>8</sup> yu. <sup>9</sup> ata. <sup>10</sup> B. vā. <sup>11</sup> he.  
<sup>12</sup> vā.

30. <sup>1</sup> A. 'va. <sup>2</sup> ne. <sup>3</sup> goyo. <sup>4</sup> 'palabhate, e cancelled in red. <sup>5</sup> -rāraṇy.

*vidvān sāmno 'dgāyati devatūnām eva salokatām gamayati 'ti. 1. pataṅgaḥ prājāpatya iti ho 'vāca prajāpateḥ priyaḥ putra āsa. sa tasmā etat sāmā 'bravūt. tena sa ṛṣinām udagāyat. ta eta' ṛṣayo dhūtaṣarirū iti. 4. eteno eva sāmne 'ti ho 'vāca prajāpatir devānām udagāyat. ta etar upari devā dhūtaṣarirū iti. 5. tasmīn hāi 'nam aṇuṣaṣāsa. tam hā 'nuṣiṣyo 'vāca yas smāi 'vāi' tat sāmā vidyāt sa smāi 'va ta udgāyaty iti. 6. sa hā 'nuṣiṣṭa' ājagāma. sa ha sma kurupañcālānām<sup>10</sup> brāhmaṇān upapṛcchamānaṣ carati. 105.*

*ṣaṣṭhe 'nuvāke dvitīyaḥ khaṇḍaḥ.*

III. 31. 1. *vyūdhacchandasā vāi dvāduṣāhena yaksyamāṇo' 'smi. sa yo' vas' tat sāmā veda' yad ahaṁ veda sa eva na udgāsyati. mīmāṁsadhvam iti. 2. tasmāi ha mīmāṁsamānānām ekaṣ cana [na] sampraty abhidadhāti. 3. sa ha tathāi 'va palyayamānaṣ ṣmaṣṇe' vā' vane' vā' "vṛtiṣayānam upādhāvayān cakāra. tam ha cūyamānaḥ' prajāhau. 4. tam ho 'vāca ko 'sī' 'ti. brāhmaṇo 'smi prātrdo bhūlla iti. 5. sa kin vetthe 'ti. sāmne 'ti. 6. om iti ho 'vāca. vyūdhacchandasā vāi dvāduṣāhena*

Verily, whose *udgītha* one who knoweth the *sāman* singeth with the *sāman*, him he causeth to go to the same world with the divinities." 3. "Pataṅga Prājāpatya," he said, "was a dear son of Prajāpati. To him he told this *sāman*. With it he sang the *udgītha* of (for) the sages (*ṛṣi*). [Thus] these same sages have shaken off their bodies. 4. And with this *sāman*," he said, "Prajāpati sang the *udgītha* of (for) the gods. [Thus] these same gods above have shaken off their bodies." 5. In this he (U.) instructed him (K.). Having instructed him, he said: "Whoever shall know this *sāman*, let only him sing the *udgītha* for thee." 6. He, being instructed, returned. He went about asking questions of the Brāhmanas of the Kurus and Pañcālas.

III. 31. 1. [He said:] "I am going to sacrifice with a twelve-day sacrifice having its metres transposed. Who of you knoweth that *sāman* which I know, he alone shall sing the *udgītha* for me. Ponder!" 2. Of them pondering not one answered him precisely. 3. He wandering about in the same way, drove up unto one lying covered in a cemetery or a grove. Fearing him he (P.) started away. 4. He (K.) said to him: "Who art thou?" "I am a Brāhmaṇa, Prātrda Bhūlla." 5. "As such what dost thou know?" "The *sāman*." 6. "Very well," he (K.) said; "I am going to

30. <sup>6</sup> ā. <sup>7</sup> -tam. <sup>8</sup> ve. <sup>9</sup> -ṣṭā. <sup>10</sup> B. -pāñe.

31. <sup>1</sup> -kṣam. <sup>2</sup> yadi. <sup>3</sup> tvam. <sup>4</sup> vettha. <sup>5</sup> ṣmaṣṇānām. <sup>6</sup> A. vāva; B. sūdhā. <sup>7</sup> na. <sup>8</sup> A. uva; B. upa. <sup>9</sup> A. cchāyāna; B. jāyāna.

*yakṣyamāno*<sup>10</sup> 'smi. sa yadi tvam tat sāma vettha yad aham vedu<sup>11</sup> tvam eva ma udgāsyasi.<sup>12</sup> mīmāṃsasve 'ti. 7. tasmāi ha mīmāṃsamānas tad eva<sup>13</sup> sampraty abhidadhāu. 8. tam ho 'vācū 'yam ma udgāsyati 'ti.<sup>14</sup> 9. tasmāi ha kurupañcālānām<sup>15</sup> brāhmaṇā asūyanta<sup>16</sup> āhur eṣu ha vā ayaṁ kulyeṣu<sup>17</sup> satsū 'dgāsyati.<sup>18</sup> kasmā ayam alam<sup>19</sup> iti. 10. alam nvāi<sup>20</sup> mahyam iti ha smū "ha. sūi 'vū 'lam masyū 'lam matāyāi 'tasya hā 'lam<sup>21</sup> evo<sup>22</sup> 'jjagāu. tasmād ālamyāilājodgāte 'ty ākhyāpayanti. 106.

ṣaṣṭhe 'nuvāke tṛtīyaḥ khaṇḍaḥ.

III. 32. 1. tad dha sātyakirtū āhur yām vāyam devatām upās-maha ekam eva vāyam tasyāi devatāyāi rūpaṁ gavy ādiṣāma ekam vāhana ekam hastiny ekam puruṣa ekam sarveṣu bhūteṣu. tasyā eve 'dan devatāyāi sarvaṁ rūpaṁ iti. 2. tad etad ekam eva rūpaṁ prāṇa eva. yāvad dhy eva prāṇena prāṇiti tāvad rūpaṁ bhavati tad' rūpaṁ bhavati. 3. tad atha yadā prāṇa utkrāmati dārv eve<sup>23</sup> 'va bhūto<sup>24</sup> 'narthyaḥ<sup>25</sup> pariṣisyate na kin cana rūpaṁ. 4. tasyū 'ntarātmā tapaḥ. tasmāt tapyamānasyo 'ṣṇatarah prāṇo bhavati. 5. tapaso 'ntarātmā 'gniḥ. sa niruk-

sacrifice with a twelve-day sacrifice having its metres transposed. If thou knowest that *sāman* which I know, thou shalt sing the *udgītha* for me. Ponder." 7. He, pondering, answered him that precisely. 8. He (K.) said to him : "This one here shall sing the *udgītha* for me." 9. Complaining of him the Brāhman of the Kurus and Pañcālas said : "While those here are of the family, shall he sing the *udgītha* ? To whom is he acceptable ?" 10. "Verily, he is acceptable (*alam*) to me," he (K.) said. . . . .; he sang his *udgītha* acceptably (*alam*). Therefore they call him the *ālamyāilāja-udgātār* (?).

III. 32. 1. This the Sātyakirtas say : "As to the divinity which we worship, of that divinity we point out one form to be in the cow, one in a draught-animal, one in the elephant, one in man, one in all creatures. This is the complete form of this divinity." 2. That same one form is breath. For as long as one breathes with breath so long there is form; that is form. 3. And when breath departs he is left useless, having become just like a log, [and] no form whatever [is left]. 4. His inner self is heat (penance). Therefore the breath of one who is heated (who practices penance) becomes hotter. 5. The inner self of heat

81. <sup>10</sup> -kṣam-. <sup>11</sup> B. inserts *yad aham vettha*. <sup>12</sup> A. corrected from -ti. <sup>13</sup> B. inserts *tā*. <sup>14</sup> om. *iti*. <sup>15</sup> B. -pañc-. <sup>16</sup> āsū-. <sup>17</sup> kulyeṣu. <sup>18</sup> 'gās-. <sup>19</sup> B. aruṇam. <sup>20</sup> A. nyāi, after this a *ma* is cancelled in A. <sup>21</sup> insert *ma*. <sup>22</sup> evāu.

32. <sup>1</sup> A. yad. <sup>2</sup> eyo. <sup>3</sup> -e. <sup>4</sup> -thaḥ.



*taḥ. tasmāt sa dahati.\* 6. athū 'dhidevatam.\* iyaṃ evāi 'śū devatū yo 'yam pavate.' tasmīn etasmīn āpo 'ntaḥ. tad annam. so 'rūkṣa upāsītavyaḥ. yad asmīn āpo 'ntas tenā 'rūkṣaḥ. 7. tasyū 'ntarātmā tapas. tasmād eṣa ātapaty usṇātaraḥ pavate. 8. tapaso 'ntarātmā vidyut. sa nīrūktaḥ. tasmāt so 'pi dahati.\* 9. tāni vā etāni catvāri sūma prāṇo vān manas svarāḥ. sa eṣa prāṇo vācū karoti manonetraḥ. tasya snara eva prajāḥ. prajā-vān bhavati yu evaṇ veda. 107.*

*śaṣṭhe 'nuvāke caturthaḥ khaṇḍaḥ.*

III. 33. 1. *sa yo vāyuh prāṇa eva saḥ. yo 'gnir vāg eva sū. yaṣ candramā mana eva tad. ya' ādityas svara eva saḥ. tasmād etam ādityam āhau svara etī 'ti. 2. sa yo ha vā amūr devatū upāste yā amūr adhidenataṁ dūrūpā' vā etā duranusamprāpyā' iva. kas tad veda yady etā anu vā samprāpnuyān na vā. 3. atha ya enā adhyātman upāste sa hā 'ntidevo bhavati. nīrjryantī 'na vā' ita etā. [t]asya vā etāḥ ṣarīrasya saha prāṇena nīrjryantī. ka u eva tad vedā yady etā anu vā samprāpnuyān na vā.\* 4. atha ya enā ubhayīr' ekadhā bhavantīr veda sa evā 'mūṣṭhyā*

(penance) is fire. That is distinct. Therefore it burns. 6. Now with regard to the divinities. He is this divinity who cleanses here. Within him are the waters. These are food. He is to be worshiped as soft. Because the waters are in him, therefore [he is] soft. 7. His inner self is heat. Therefore it blows hotter when [the sun] shines. 8. The inner self of heat is lightning. That is distinct. Therefore it also burns. 9. Verily these four [are] the *sūman*: breath, speech, mind, [and] tone. That same breath, having mind as its guide, acts through speech. Of it tone is the offspring. Rich in offspring becomes he who knows thus.

III. 33. 1. Vāyu is breath, Agni is speech, the moon is mind, the sun is tone. Therefore they say of this sun: "He goeth as tone." 2. If any one worships yonder divinities, namely those [that are defined] with regard to the divinities—verily, they are of evil form, hard to be completely attained, as it were. Who knows whether he will completely attain unto them or not? 3. Now if any one worships them [as defined] with regard to the self, he becomes one who is near the gods. They waste away, as it were, from here. Verily these [divinities] waste away along with the breath of his body. And who knows whether he will completely attain unto them or not? 4. Now he who knows both

32. \* A. *dati*. \* B. *-dāiv-*. \* -p-. \* B. repeats *tāni vāsītavyo* (!) *yad asmīn āpo 'ntas . . . . . tasmāt so 'pi dahati*.

33. \* B. *yadā*. \* -rūvā. \* -āpā. \* A. *cā*. \* vā. \* *ubhedhīr*.

sāma veda sa ātmānam veda sa brahma veda. 1. tad āhuḥ  
prādegamātrād vā ita etā ekam bhavanti. ato hy ayam prāṇas'  
svaryā<sup>a</sup> upary<sup>a</sup> upari vartata iti. 2. atha hāi 'ka āhuḥ cutir-  
aṅgulād<sup>10</sup> vā ita etā ekam bhavanti 'ti. ato hy evā 'yam prāṇas'  
svaryā<sup>a</sup> upary<sup>a</sup> upari vartata iti. 3. sa eṣa brahmaṇa<sup>11</sup> āvartuḥ.  
sa ya evam etam brahmaṇa<sup>11</sup> āvartam vedā 'bhy enam prajāḥ  
paśava āvartante sarvaṁ āyur eti. 4. sa yo hāi 'vaṁ vidvān  
prāṇena prāṇyā 'pānenā 'pānya manasāi 'tā ubhayīr devatā  
ātmany etya mukha ādhatte tasya sarvaṁ āptam bhavati sarvaṁ  
jītam. na hā 'sya kaḥ cana kāmo 'nāpto bhavati ya evam veda.  
108.

saṣṭhe 'nuvāke pañcamah khaṇḍaḥ.

III. 34. 1. tad etan mithunam yad vāk ca prāṇaḥ ca. mithu-  
nam ṛksāme. ācaturam vāva<sup>a</sup> mithunam prajānanam. 2. tad  
yutrā 'da āhu somaḥ pavatā iti vo 'pāvartadhvam iti vā tat  
sahāi 'va vācā manasā prāṇena svareṇa hīṅkurvanti. tad hīṅkā-  
reṇa<sup>a</sup> mithunam kriyate. 3. sahāi 'va vācā manasā prāṇena  
svareṇa nidhanam upayanti. tun nidhanena<sup>a</sup> mithunam kriyate.  
4. tat saptavidham sāmnaḥ. saptakṛtvā<sup>a</sup> udgātū 'tmānam ca

these kinds [of divinities] as unified, he immediately knows the  
sāman, he knows the self, he knows the brahman. 2. This they  
say: "From the size of a span from here these [divinities]  
become one. For from here this breath turneth soundeth  
upward and upward." 3. And some say: "From [the size of]  
four fingers from here these [divinities] become one. For from  
here this breath turneth soundeth upward and upward." 4. That  
is the turn of the brahman. He who thus knows this turn of the  
brahman, unto him offspring [and] domestic animals turn; he  
goes to complete age. 5. He who, knowing thus, breathing with  
breath, exhaling with exhalation, coming into the self, puts these  
divinities of both kinds with the mind in the mouth, by him  
everything is obtained, everything conquered. No wish soever  
of him is unattained who knows thus.

III. 34. 1. Those are this couple, viz. speech and breath; a  
couple are ṛc and sāman. Verily to the fourth [generation] a  
pair is generative. 2. Now where one says here either "Soma  
cleanses itself," or "Turn ye hither," they thus utter the  
hīṅkāra along with speech, with mind, with breath, with tone.  
With the hīṅkāra a couple is thus brought about. 3. They also  
perform the nidhana along with speech, with mind, with breath,  
with tone. With the nidhana a couple is thus brought about.  
4. That is the sevenfold of the sāman. Seven times the udgātar

93. <sup>1</sup>-a. <sup>2</sup>svayy. <sup>3</sup>-ri (!). <sup>10</sup>-lā id. <sup>11</sup>brahman.

34. <sup>1</sup>pāpa. <sup>2</sup>-kāra. <sup>3</sup>-ā.

*yajamānaṁ ca parīrāt prajānayaṭi. 5. yādṛcśasyo ha vāi reto bhavati tādṛcśaṁ sambhavati yadi vāi puruṣasya puruṣa eva yadi gor gāur eva yady aḡvasyā'ḡva eva yadi mṛgasya mṛga eva. yasyāi 'va reto bhavati tad eva sambhavati. 6. tad yathā ha vāi suvarṇaṁ hiraṇyam agnāu prāśyamānaṁ kalyāṇataraṁ kalyāṇataram bhavaty evam eva kalyāṇatāreṇa kalyāṇatarenū 'tmanā sambhavati yu evaṁ veda. 7. tad etad ṛcā' bhyanūcyate. 109.*

*śaṣṭhe 'nuvāke śaṣṭhaḥ khaṇḍaḥ.*

III. 35. 1. *pataṅgam aktam' asurasya māyayā*

*hṛdā paśyanti manasū vipaścitāḥ :*

*samudre antaḥ kavayo vi cakṣate*

*marīcīnām padam icchanti vedhasa*

*iti. 2. pataṅgam aktam iti. prāṇo vāi pataṅgaḥ. patann iḡva hy eṣv aṅgeṣv ati ratham utīkṣate. 3. pataṅga ity ācakṣate. 4. asurasya māyaye 'ti. mano' vā asuram. tad' dhy asuṣu ramate. tasyāi 'ṣa māyayā 'ktaḥ. 5. hṛdā paśyanti manasū vipaścita iti. hṛdāi' 'va' hy ēte paśyanti yan manasū vipaścitāḥ. 6. samudre antaḥ kavayo vi cakṣata iti. puruṣo vāi samudra evamūrida u kavayuh. tu' imām puruṣe 'ntar vācāṁ vicakṣate. 7. marīcī-*

causes himself and the sacrificer to be born from the body. 5. And verily of what kind [of being] the seed is, that kind [of being] arises: if it be of a man, a man; if of a cow, a cow; if of a horse, a horse; if of a deer, a deer. Of what [being] the seed is, just that being is born. 6. Now as gold of good color being cast into the fire becomes more and more beautiful, even so he comes into being with a more and more beautiful self who knows thus. 7. That same is referred to in a ṛc.

III. 35. 1. "The winged one, adorned with the magic of an Asura, with the heart the inspired [bards] see, with the mind. Within the sea the sages look about; the faithful seek the track of the rays." 2. 'The winged one, adorned': breath is the winged one. For flying (*patan*), as it were, in these limbs (*aṅga*), he looks up beyond the chariot (?). [Therefore] he is called winged one (*pataṅga*). 3. 'With the magic of an Asura': mind is asura[-like]. For it rests (*√ram*) in the vital airs (*asu*). He is adorned with its magic. 4. 'With the heart, with the mind the inspired [bards] see': for verily the inspired ones see with the heart as with the mind. 5. 'Within the sea the sages look about': verily man is the sea, and those who know thus are the sages. They look about for this speech within man. 6. 'The

34. 'ṛcā. 5. -syā-.

35. 1. *attam.* 2. *-tāḥ.* 3. *B. -e.* 4. *ta.* 5. *hṛd.* 6. *evam.* 7. *sa.*

*nām padam icchanti vedhasa iti. marīcya iva vā etā devatā yad agnir vāyur ādityaś candramāḥ. 7. na ha vā etāsāṁ devatānām padam asti. padeno ha vāi<sup>35</sup> punarmṛtyur anveti. 8. tad etad ananvītaṁ sāma punarmṛtyunā. atī punarmṛtyuṁ tarati ya evaṁ veda. 110.*

*śaṣṭhe 'nūvāke saptamaḥ khaṇḍaḥ.*

III. 36. 1. *patañgo vācam manasā bibharti*

*tām gandharvo 'vadaḥ garbhe' antaḥ:*

*tām dyotamānām<sup>36</sup> svaryam manīṣām*

*ṛtasya pade kavayo ni pānti*

*'ti. 2. patañgo vācam manasā bibharti 'ti. prāṇo vāi patañgaḥ. sa imām vācam manasā bibharti. 3. tām gandharvo 'vadaḥ' garbhe antar iti. prāṇo vāi gandharvaḥ puruṣa u garbhaḥ. sa imām puruṣe 'ntar' vācam vadati. 4. tām dyotamānām svaryam<sup>37</sup> manīṣām iti. svaryā hy eṣā manīṣā yad vāk. 5. ṛtasya pade kavayo ni pānti 'ti. mano vā ṛtam evaṁvīda u kavayaḥ. om ity etad evā<sup>38</sup> kṣaram ṛtam.<sup>39</sup> tena yad ṛcam mīmāṁsante yad yajur yat sāma tad enām nīpānti. 111.*

*śaṣṭhe 'nūvāke 'ṣṭamaḥ khaṇḍaḥ.*

faithful seek the track of the rays': rays, as it were, are these divinities, viz. Agni, Vāyu, sun, [and] moon. 7. Verily, of those divinities there is no track. [For] by means of a track second death goes after. 8. That same is the *sāman* which is not gone after by second death. He crosses over second death who knows thus.

III. 36. 1. "The winged one beareth speech with the mind; that [speech] the Gandharva spoke within the womb; this brilliant sounding wisdom the poets guard in the place of [sacred] order." 2. 'The winged one beareth speech with the mind': verily, breath is the winged one; he bears this speech with the mind. 3. 'That [speech] the Gandharva spoke within the womb': verily breath is the Gandharva, and man is the womb. He speaks this speech within man. 4. 'This brilliant, sounding wisdom': for sounding is this wisdom, viz. speech. 5. 'The poets guard in the place of [sacred] order': verily, mind is the [sacred] order, and those who know thus are the poets; *om*, that syllable is the [sacred] order. In that they reflect with it on the *ṛc*, on the *yajus*, on the *sāman*, thereby they guard this [wisdom].

35. <sup>35</sup> A. *ve*.

36. <sup>36</sup> 1-o. <sup>37</sup> 2-ā. <sup>38</sup> *vadati*. <sup>39</sup> *ant*-. <sup>40</sup> -a. <sup>41</sup> The MSS. have *om ity . . . . ṛtam* after *yat sāma*.

III. 37. 1. *apaçyam gopām anipadyamānam*

*ā ca parā ca pathibhiḥ carantam :*

*sa sadhrīcīḥ<sup>1</sup> sa viśūcīḥ vasāna*

*ā varīvartti bhuvaneṣv antar*

*iti.* 2. *apaçyam gopām anipadyamānam iti. prāno vāi gopāḥ. sa hī 'dum sarvam anipadyamāno gopāyati.* 3. *ā ca parā ca pathibhiḥ carantam iti. tad ye ca ha vā ime prānā anī ca raçmaya etāir ha vā eṣa etad ā ca parā ca pathibhiḥ carati.* 4. *sa sadhrīcīḥ sa viśūcīḥ vasāna iti. sadhrīcīḥ ca hy eṣa etad viśūcīḥ ca prajā vaste.<sup>2</sup>* 5. *ā varīvartti bhuvaneṣv antar iti. eṣa hy evāi 'ṣu bhuvaneṣv antar āvarīvartti.* 6. *sa eṣa indra udgūthaḥ. sa yadāi 'sa indra udgūtha āgacchati nāi 'vo 'dgātus co 'pagātṛnāni<sup>3</sup> ca rījñāyate. ita evo "rdhvas<sup>4</sup> svar udeti. sa upari mārḍhno lekīyati.* 7. *sa vidyād āgamad<sup>5</sup> indro ne 'ha kaç cana pāpmā nyanḡgaḥ pariḥeksyata<sup>6</sup> iti. tasmīn ha na kaç cana papmā nyanḡgaḥ pariḥisyate.* 8. *tad etad<sup>7</sup> abhrātṛvyam<sup>8</sup> sūma. na ha vā indraḥ kaṁ cana bhrātṛvyam paçyate. sa yathe 'ndro na kaṁ cana-bhrātṛvyam paçyata evam eva [na] kaṁ cana bhrātṛvyam paçyate ya etad evam vedā 'tho yasyāi<sup>9</sup> nani vidvān udgāyati.* 112.

*ṣaṣṭhe 'nuvāke navamaḥ khaṇḍaḥ. ṣaṣṭho 'nuvākus samāptaḥ.*

III. 38. 1. *prajāpatiṁ brahmā 'sṛjata. tam apaçyam amukham<sup>1</sup> asṛjata.* 2. *tam aprapaçyam<sup>2</sup> amukham çayānam brahmā 'viçat. puruṣyam<sup>3</sup> tat. prāno vāi brahma. prāno vāvāi 'nani tad āviçat.* 3. *sa udatiṣṭhat prajānām janayitā. tam rakṣāṁsy<sup>4</sup> anva-*

III. 37. 1. "I saw the keeper who doth not fall down moving to and fro by the paths. Clad in the converging and diverging ones, he oft turneth hither within created beings." 2. 'I saw the keeper who doth not fall down': verily breath is the keeper. For he keeps this all without falling down. 3. 'Moving to and fro by the paths': now what these breaths here and yonder rays are, by them as paths he thus moves to and fro. 4. 'Clad in the converging and diverging ones': for he is thus clad in converging and diverging offspring. 5. 'He oft turneth hither within created beings': for he often does turn hither within these created beings. 6-8 = I. 45. 4-6.

III. 38. 1. The *brahman* created Prajapati. It created him not seeing, without mouth. 2. Him lying not looking, without mouth, the *brahman* entered. That [became?] human. Verily the *brahman* is breath. Breath, indeed, entered him thus. 3. He arose, a generator of progeny. Him the Rakṣases fastened on.

37. <sup>1</sup>-ric-; at the beginning of this pāda all MSS. insert *atim*. <sup>2</sup>B. *saste*. <sup>3</sup>-tṣu-. <sup>4</sup>-dhva. <sup>5</sup>āgād. <sup>6</sup>pariḥ-. <sup>7</sup>eta. <sup>8</sup>bhr-.

38. <sup>1</sup>mukh-. <sup>2</sup>prav-. <sup>3</sup>-sam. <sup>4</sup>A. -asy.

sacanta.<sup>5</sup> 4. *tam etad eva sāma gāyaṇa atrāyata. yad gāyaṇa<sup>6</sup> atrāyata tad gāyatraśya gāyatravam.* 5. *trāyata enaṁ sarva-smāt pāpmano naicyate ya evaṁ veda.* 6. *tam upā<sup>7</sup> 'smāi gāyatū nara ity ṛcā<sup>8</sup> 'cravanīyeno<sup>9</sup> 'pāgāyaṇa.* 7. *yad upā<sup>10</sup> 'smāi gāyatū nara iti tena gāyatraṁ abhavat. tasmād esā<sup>11</sup> 'va pratipat kāryā.* 8. *panamānāye 'ndāvā abhi devam iyā-hum-bhā-kṣātā iti ṣoḍaśā<sup>12</sup> 'kṣarāṇy abhyagāyantu.* 9. *ṣoḍaśakalā<sup>13</sup> vāi brahma. kalāṣa evāi 'nam tad brahmā<sup>14</sup> 'niṣat.* 9. *tad etac caturvīṅṣatyakṣaraṁ gāyatraṁ. astāksaraḥ prastāvaḥ.* 10. *ṣoḍaśākṣaraṁ gītāṁ tac caturvīṅṣatis sampadyante. caturvīṅṣatyardhamāśas<sup>15</sup> saṁvatsaraḥ. saṁvatsaras sāma.* 10. *tā<sup>16</sup> 'ṛcaḥ ṣarīreṇa mṛtyor anvāitat. tad yac cāṣṛīraṁ tad mṛtyor āptam. atha yad aṣṛīraṁ tad amṛtam. tasyā<sup>17</sup> 'ṣarīreṇa sāmā<sup>18</sup> ṣarīrāṇy adhūnot.* 113.

saptame 'nūrāke prathamāḥ khaṇḍāḥ.

III. 39. 1. *ovāḥ ovāḥ ovāḥ hum bhā ovā iti ṣoḍaśā<sup>19</sup> 'kṣarāṇy abhyagāyatu. ṣoḍaśakalo<sup>20</sup> vāi puruṣaḥ. kalāṣa evā<sup>21</sup> 'śya tac cāṣṛīrāṇy adhūnot.* 2. *sa eso 'pāhatapāpmā dhātāṣṛīraḥ. tad ekkriyāṇṛtīyudāsanaṅgāyaty o ity udāsa. ā<sup>22</sup> 'iti āvṛdyāt. vāg iti*

4. Him one singing this same *sāman* rescued. Because he singing (*gāyaṇa*) rescued (*atrāyata*), that is the reason why the *gāyatra* [*-sāman*] is called so. 5. One rescues him, from all evil he is delivered, who knows thus. 6. They sang unto him with the *ṛc* which belongs to the preliminary invocation: "Sing, ye men, unto this one." Inasmuch as [it runs]: "Sing (*√gā*), ye men, unto this one," hence it became the *gāyatra* (*-sāman*). Therefore this is to be made the introductory verse. 8. "Unto Indu, who is being purified, who desires to sacrifice to the god," thus they sang sixteen syllables unto [him]. Verily sixteenfold is the *brahman*. Part by part the *brahman* thus entered him. 9. That same is the *gāyatra* [*-sāman*] with twenty-four syllables. The *prastāva* has eight syllables. The song (*gīta*) has sixteen syllables. Thus twenty-four are obtained. Twenty-four half-months has the year; the year is the *sāman*. 10. Because of the body death went after these *ṛc*'s. What is possessed of a body, that is obtained by death; and what is bodiless, that is immortal. By means of the bodiless *sāman* he shook off this one's bodies.

III. 39. 1. He sang unto [him] sixteen syllables: *ovāc, ovāc, ovāc, hum, bhā, ovā*. Sixteenfold is man. Part by part he thus shook off his bodies. 2. That same one had evil smitten away, his body shaken off . . . . . speech (*vāc*) is the *brahman*; that

38. <sup>5</sup> *anusac-*. <sup>6</sup> *gāyatraṇn*. <sup>7</sup> *cravanīy-*. <sup>8</sup> *pāgā-*. <sup>10</sup> B. *-lām*. <sup>11</sup> *prast-*. <sup>12</sup> *tam*. <sup>13</sup> A. *-yata*. <sup>14</sup> *-sās*.

39. <sup>1</sup> *-ā*.

*tad brahma. tad id antarikṣam so 'yam vāyuh pavate. hum iti candramāḥ. bhā ity ādityaḥ.* 1. *etasya ha vā idam akṣarasya krator<sup>3</sup> bhātī 'ty ācakṣate.* 4. *etasya ha vā idam akṣarasya krator<sup>3</sup> abhram ity ācakṣate.* 5. *etasya ha vā idam akṣarasya<sup>3</sup> kratoh<sup>3</sup> kubhram ity ācakṣate.* 6. *etasya ha vā idam akṣarasya kratoh<sup>3</sup> śubhram ity ācakṣate.* 7. *etasya ha vā idam akṣarasya krator<sup>3</sup> vṛṣabha<sup>3</sup> ity ācakṣate.* 8. *etasya ha vā idam akṣarasya krator<sup>3</sup> darbha<sup>3</sup> ity ācakṣate.* 9. *etasya ha vā idam akṣarasya krator<sup>3</sup> yo bhātī 'ty ācakṣate.* 10. *etasya ha vā idam akṣarasya kratoh<sup>3</sup> sambhavadī 'ty ācakṣate.* 11. *tad yat kiṁ ca bhāṣ iti ca bhāṣ<sup>3</sup> iti ca tad etan mithunam gāyatrām. pra mithunena jāyate ya evam veda.* 114.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ.

III. 40. 1. *tad etad amṛtam gāyatrām. etena vāi prajāpatiḥ amṛtatvam ugacchad etena devā etena ṛṣayaḥ.* 2. *tad etad brahma prajāpataye 'bravit prajāpatiḥ<sup>1</sup> paramesṭhine prajāpatya<sup>2</sup> paramesṭhī prajāpatyo devāya savitre devas savitū<sup>3</sup> gnaye 'gnir indraye 'ndrah kācya<sup>4</sup> pāya kācya<sup>4</sup> pā ṛṣya<sup>4</sup> ṛṅgāya kācya<sup>4</sup> pāya ṛṣya<sup>4</sup> ṛṅgaḥ kācya<sup>4</sup> pā devatarase cya<sup>4</sup> vāsāyanāya<sup>4</sup> kācya<sup>4</sup> pāya devatarāḥ cya<sup>4</sup> vāsāyanāḥ kācya<sup>4</sup> pā ṣṛṣāya vāhneyāya kācya<sup>4</sup> pāya ṣṛṣo<sup>4</sup> vāhneyaḥ<sup>4</sup> kācya<sup>4</sup> pā indrotāya<sup>4</sup> dāivēpāya cānu-*

atmosphere is Vāyu who cleanses here; *hum* is the moon; *bhā* is the sun. 2. In virtue of this syllable they say of him: "He<sup>4</sup> shineth." 4. In virtue of this syllable they say of him *abhra* (cloud). 5. In virtue of this syllable they say of him *kubhra*. 6. In virtue of this syllable they say of him *śubhra* (white). 7. In virtue of this syllable they say of him *vṛṣabha* (bull). 8. In virtue of this syllable they say of him *darbha*. 9. In virtue of this syllable they say of him "he who shineth." 10. In virtue of this syllable they say of him "he cometh into existence." 11. Whatsoever is *bhā* and *bhū*, that is the couple, the *gāyatra* [-sāman]. By copulation he is propagated who knows thus.

III. 40. 1. That is the immortal *gāyatra* [-sāman]. By means of it Prajapati went unto immortality, by means of it the gods, by means of it the sages (*ṛṣi*). 2. That same the *brahman* told to Prajapati; Prajapati to Paramesṭhin Prajāpatya; Paramesṭhin Prajāpatya to god Savitar; god Savitar to Agni; Agni to Indra; Indra to Kācya; Kācya to Ṛṣyaṛṅga Kācya; Ṛṣyaṛṅga Kācya to Devataras Cya<sup>4</sup> vāsāyana Kācya; Devataras Cya<sup>4</sup> vāsāyana Kācya to Ṣṛṣa Vāhneya Kācya; Ṣṛṣa Vāhneya

39. <sup>3</sup> kṛt-. <sup>3</sup> so MSS. <sup>4</sup> -sva. <sup>5</sup> B. vṛṛṣ-. <sup>6</sup> A. dabha; B. sambhavadī. <sup>7</sup> ya bhātī. <sup>8</sup> bh.

40. <sup>1</sup> B. inserts kācya<sup>4</sup> pā. <sup>2</sup> A. cya<sup>4</sup> vāsāya. <sup>3</sup> A. bhūṣo; B. cūṣo. <sup>4</sup> B. vāhne-. <sup>5</sup> A. indrāl-.

kāye 'ndroto dāivāpaś' cāunako dṛtaya āindrotaye śāunakāya dṛtir āindrotiś cāunakah puluśāya prācīnayogyāya puluśaḥ prācīnayogyas satyayajñāya pāulusaye prācīnayogyāya satyayajñāḥ pāulusiḥ prācīnayogyas somaśuśmāya sātīyayajñāye prācīnayogyāya somaśuśmas sātīyayajñiḥ prācīnayogyo hṛtsvāçayaḥ "llakeyāya" mähāvṛṣāya rājñe hṛtsvāçaya āllakeyo mähāvṛṣo rājū janagrutāya" kändvīyāya janagrutaḥ kändvīyas sāyakaḥ janagruteyāya" kändvīyāya sāyako jānagruteyaḥ kändvīyo nagariṇe jānagruteyāya kändvīyāya nagarī jānagruteyaḥ kändvīyaś çaṅgāya"<sup>10</sup> çātīyāyanaya"<sup>11</sup> ātreyaḥ çaṅgaś çātīyāyanir ātreyaḥ rāmāya krātujāteyaḥ vāiyāghrapadyāya rāmāḥ krātujāteyo vāiyāghrapadyaḥ— 115.

saptame 'nuvāke. tṛtīyaḥ khaṇḍaḥ.

III. 41. 1. — çaṅkhāya bābhavyāya çaṅkho bābhavyo dakṣāya kātīyāyanaya" ātreyaḥ dakṣaḥ kātīyāyanir ātreyaḥ kaṁsāya vārakaye kaṁso vārakiḥ proṣṭhapādāya vārakyaḥ proṣṭhapādo vārakyaḥ<sup>2</sup> kaṁsāya vārakyaḥ<sup>3</sup> kaṁso vārakyo jayantāya vārakyaḥ jayanto vārakyaḥ kuberāya vārakyaḥ kuberō vārakyo jayantāya vārakyaḥ jayanto vārakyo janagrutāya vārakyaḥ janagruto vārakyaḥ sudattāya" pārāçaryaḥ sudattaḥ

Kāgyapa to Indrota Dāivāpa Cāunaka; Indrota Dāivāpa Cāunaka to Dṛti Āindroti Cāunaka; Dṛti Āindroti Cāunaka to Puluśa Prācīnayogyā; Puluśa Prācīnayogyā to Satyayajñā Pāulusi Prācīnayogyā; Satyayajñā Pāulusi Prācīnayogyā to Somaśuśma Sātīyayajñi Prācīnayogyā; Somaśuśma Sātīyayajñi Prācīnayogyā to Hṛtsvāçaya Āllakeya, the king of the Mahāvṛṣas; Hṛtsvāçaya Āllakeya, the king of the Mahāvṛṣas, to Janagruta Kändviya; Janagruta Kändviya to Sāyaka Jānagruteya Kändviya; Sāyaka Jānagruteya Kändviya to Nagarin Jānagruteya Kändviya; Nagarin Jānagruteya Kändviya to Çaṅga Çātīyāyani Ātreya; Çaṅga Çātīyāyani Ātreya to Rāma Krātujāteya Vāiyāghrapadya; Rāma

III. 41. 1. — to Çaṅkha Bābhavya; Çaṅkha Bābhavya to Dakṣa Kātīyāyani Ātreya; Dakṣa Kātīyāyani Ātreya to Kaṁsa Vāraki; Kaṁsa Vāraki to Proṣṭhapāda Vārakya; Proṣṭhapāda Vārakya to Kaṁsa Vārakya; Kaṁsa Vārakya to Jayanta Vārakya; Jayanta Vārakya to Kubera Vārakya; Kubera Vārakya to Jayanta Vārakya; Jayanta Vārakya to Janagruta Vārakya; Janagruta Vārakya to Sudatta Pārāçarya; Sudatta Pārāçarya to

40. <sup>6</sup> -piç. <sup>7</sup> B. lok-. <sup>8</sup> B. inserts s sātīyayajñiḥ prācīnayogyo hṛtsvā.  
<sup>9</sup> A. jānagr-; B. jānagr-. <sup>10</sup> çāṅg-. <sup>11</sup> -nāya.  
 41. <sup>1</sup> -nāya; B. kātīyājaya-. <sup>2</sup> var-. <sup>3</sup> p-.



*pārācārya* 'śūdhāyo' 'ttarāya pārācāryāyā 'śūdha' uttarah pārācārya vipaścite cakunimitrāya pārācāryāya vipaścite cakunimitraḥ pārācārya jayantāya pārācāryāya jayantaḥ pārācāryaḥ— 116.

saptame 'nuvāke caturthaḥ khaṇḍaḥ.

III. 42. 1. — *cyāmajayantāya lāuhityāya cyāmajayanto lāuhityaḥ palliguptāya lāuhityāya palligupto lāuhityas satyaśravase lāuhityāya* satyaśravā lāuhityaḥ kṛṣṇadhṛtaye sātṛyakaye kṛṣṇadhṛtis sātṛyakiḥ *cyāmasujayantāya lāuhityāya cyāmasujayanto lāuhityaḥ kṛṣṇadattāya lāuhityāya kṛṣṇadatto lāuhityo mītrabhūtaye lāuhityāya mītrabhūtir* lāuhityaḥ *cyāmajayantāya lāuhityāya cyāmajayanto lāuhityas trivedāya kṛṣṇarātāya lāuhityāya trivedaḥ kṛṣṇarāto lāuhityo yačasvine jayantāya lāuhityāya* yačasvī jayanto lāuhityo jayakāya lāuhityāya jayako lāuhityaḥ kṛṣṇarātāya lāuhityāya kṛṣṇarāto lāuhityo daksajayantāya lāuhityāya daksajayanto lāuhityo vipaścite dr̥dhajayantāya lāuhityāya vipaścīd dr̥dhajayanto lāuhityo vāipāścītāya dār̥dhajayantaye dr̥dhajayantāya lāuhityāya vāipāścīto dār̥dhajayantir dr̥dhajayanto lāuhityo vāipāścītāya dār̥dhajayantaye guptāya lāuhityāya. 2. tad etad amṛtaṁ gāyatraṁ atha yāny anyāni gītāni kāmīṇy eva tāni kāmīṇy eva tāni. 117.

saptame 'nuvāke pañcamaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

Asādha Uttara Pārācārya ; Asādha Uttara Pārācārya to Vipāścīt Cakunimitra Pārācārya ; Vipāścīt Cakunimitra Pārācārya to Jayanta Pārācārya ; Jayanta Pārācārya—

III. 42. 1. — to Cyāmajayanta Lāuhitya ; Cyāmajayanta Lāuhitya to Palligupta Lāuhitya ; Palligupta Lāuhitya to Satyaśravas Lāuhitya ; Satyaśravas Lāuhitya to Kṛṣṇadhṛti Sātṛyaki ; Kṛṣṇadhṛti Sātṛyaki to Cyāmasujayanta Lāuhitya ; Cyāmasujayanta Lāuhitya to Kṛṣṇadatta Lāuhitya ; Kṛṣṇadatta Lāuhitya to Mitrabhūti Lāuhitya ; Mitrabhūti Lāuhitya to Cyāmajayanta Lāuhitya ; Cyāmajayanta Lāuhitya to Triveda Kṛṣṇarāta Lāuhitya ; Triveda Kṛṣṇarāta Lāuhitya to Yačasvin Jayanta Lāuhitya ; Yačasvin Jayanta Lāuhitya to Jayaka Lāuhitya ; Jayaka Lāuhitya to Kṛṣṇarāta Lāuhitya ; Kṛṣṇarāta Lāuhitya to Daksajayanta Lāuhitya ; Daksajayanta Lāuhitya to Vipāścīt Dr̥dhajayanta Lāuhitya to Vāipāścīta Dār̥dhajayanti Dr̥dhajayanta Lāuhitya ; Vāipāścīta Dār̥dhajayanti Dr̥dhajayanta Lāuhitya to Vāipāścīta Dār̥dhajayanti Gupta Lāuhitya. 2. That is the immortal gāyatra[-saman]; and what other chants there are, they are optional only, they are optional only.

41. <sup>4</sup> A. sudattā ; B. sudattatāya. <sup>5</sup> A. aḥ- (h) ; B. āḥ-

42. <sup>1</sup> loh-. <sup>2</sup> A. -ti. <sup>3</sup> insert cyāmajayanto lāuhityāya. <sup>4</sup> vāivip-. <sup>5</sup> -d.

IV. 1. 1. *gvetāgvō durgato hurinālo 'si harituspr̥gas samāna-*  
*buddho mā hiṁsīh. na mām tvam vettha pradrava.* 2. *yad abhy-*  
*avacarano' 'bhyavāisi svapantam puruṣam akovidam aśma-*  
*mayena' varmaṇā varuṇo 'ntar dadhātu mā.* 3. *yad abhyava-*  
*carano' 'bhyavāisi svapantam puruṣam akovidam ayasmayena*  
*varmaṇā varuṇo 'ntar dadhātu mā.* 4. *yad abhyavacarano' 'bhyavāisi*  
*svapantam puruṣam akovidam lohamayena varmaṇā*  
*varuṇo 'ntar dadhātu mā.* 5. *yad abhyavacarano' 'bhyavāisi*  
*svapantam puruṣam akovidam rajatamayena varmaṇā varuṇo*  
*'ntar dadhātu mā.* 6. *yad abhyavacarano' 'bhyavāisi svapantum*  
*puruṣam suvarṇamayena varmaṇā varuṇo 'ntar dadhātu mā.*

7. *āyur mātē matih pitā namas tu āviṣoṣaṇu:*

*graho nāmā 'si viṣvāyus tasmāi te viṣvāhā' namo*  
*namus tāmṛāya namo varuṇāya' namo jighāṁsate.* 8. *yakṣma*  
*rājan mā' mām hiṁsīh. rājan yakṣma mā hiṁsīh. tayoḥ sanividā-*  
*nayoḥ sarvaṃ āyur ayāny' aham.* 118.

*prathamo 'nuvākas samāptaḥ.*

IV. 2. 1. *puruṣo vāi yajñāḥ.* 2. *tasya yāni caturviṅcatir'*  
*varṣāni tat prātussavamam. caturviṅcatyakṣarā gāyatrī. gāya-*

IV. 1. 1. Possessing white horses, conspicuous, yellow-blue art thou, . . . . . do not harm. Thou knowest me not; run away. 2. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a stone armor. 3. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a brass armor. 4. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a copper armor. 5. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a silver armor. 6. When moving down against [him] thou descendest against the sleeping man unknowing, let Varuṇa cover me with a golden armor. 7. Life is the mother, thought the father. Homage to thee, O drying one. Thou art seizer by name, possessing all life. Unto thee then homage for ever. Homage to the copper-red one, homage to Varuṇa, homage to him who desires to slay. 8. Consumption king, do not hurt me. King consumption, do not hurt. These two being harmonious, may I go to complete life.

IV. 2. 1. Man is the sacrifice. 2. His [first] twenty-four years are the morning-libation. The *gāyatrī* has twenty-four syllables.

1. <sup>1</sup> *nd.* <sup>2</sup> *B. iti manmamayena.* <sup>4</sup> in the following the MSS. abbreviate. *B. mātana.* <sup>6</sup> *-vāhāya.* <sup>1</sup> *A. ruṇāya.* <sup>8</sup> *ah.*  
2. <sup>1</sup> *ti.*

*tram prātassavanam.* 3. *tad vasūnām. prāṇā<sup>3</sup> vāi vasavaḥ.* *prāṇā hī 'daṁ sarvaṁ vasv ādadate.* 4. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā<sup>3</sup> vasava idam me prātassavanam mādhyandinena savanenā 'nusaṁtanute 'ti.* *agado hāi 'va bhavati.* 5. *atha yāni catuṣcatvārīṅgataṁ varṣāṇi<sup>3</sup> tu mādhyandināṁ savanam. catuṣcatvārīṅgadakṣarā tristup. trāiṣṭubham mādhyandināṁ savanam.* 6. *tad rudrāṇām. prāṇā vāi rudrāḥ. prāṇā hī 'daṁ sarvaṁ rodanti.* 7. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā rudrā idam me mādhyandināṁ savanam tṛtīyasavanenā 'nusaṁtanute 'ti.* *agado hāi 'va bhavati.* 8. *atha yāny aṣṭacatvārīṅgataṁ varṣāṇi<sup>3</sup> tat tṛtīyasavanam. aṣṭacatvārīṅgadakṣarā jagati. jāgataṁ tṛtīyasavanam.* 9. *tad ādityānām. prāṇā vā ādityāḥ. prāṇā hī 'daṁ sarvaṁ ādadate.* 10. *sa yady enam etasmin kāla upatapad upadravet sa brūyāt prāṇā ādityā idam me tṛtīyasavanam āyusā 'nusaṁtanute 'ti.* *agado hāi 'va bhavati.* 11. *etad dha tad vidvān brāhmaṇa uvāca mahidāsa āitareya ipatapati kim idam upatapasi yo 'ham aneno 'patapatū na presyāmi<sup>3</sup> 'ti.* *sa ha soḍaṣcataṁ varṣāṇi jīṣva. pra ha soḍaṣcataṁ varṣāṇi jīvati nāi 'nam prāṇas sāmya<sup>3</sup> āyuso jahāti ya evaṁ vedu.* 119.

*dvītiyo 'nuvākas samāptah.*

The morning-libation is connected with the *gāyatrī*. 3. It belongs to the Vasus. The breaths are the Vasus; for the breaths take to themselves all this that is good (*vasu*). 4. If in that time an illness should attack him, he should say: "Ye breaths, ye Vasus, continue this morning-libation of mine by the noon-libation." Verily he becomes well. 5. His [next] forty-four years are the noon-libation. The *trīstubh* has forty-four syllables. The noon-libation is connected with the *trīstubh*. 6. It belongs to the Rudras. The breaths are the Rudras; for the breaths cause the whole [universe] to wail ( $\sqrt{rud}$ ). 7. If in that time an illness should attack him, he should say: "Ye breaths, ye Rudras, continue this noon-libation of mine by the evening-libation." Verily he becomes well. 8. Moreover his [next] forty-eight years are the evening-libation. The *jagati* has forty-eight syllables. The evening-libation is connected with the *jagati*. 9. It belongs to the Ādityas. The breaths are the Ādityas; for the breaths take to themselves ( $\sqrt{dā} + ā$ ) this all. 10. If in that time an illness should attack him, he should say: "Ye breaths, ye Ādityas, continue this my evening-libation by my life-time." Verily he becomes well. 11. Now the Brāhmaṇa Mahidāsa Āitareya, knowing this, said in [his] illness: "Why dost thou now attack me, who am not to die of this illness?" He lived a hundred and sixteen years. He lives on to a hundred and sixteen years, [his] breath does not leave him in the midst of his life-time, who knows thus.

IV. 3. 1. *tryāyusaṁ<sup>1</sup> kaṣyapasya jamadagnes tryāyusaṁ<sup>1</sup> :  
trīṇy amṛtasya puspāṇi trīṇy<sup>2</sup> āyūṁśi<sup>3</sup> me 'kṛṇoh.*

2. *sa no mayobhūh pitav<sup>4</sup> āviṣasva cāntiko<sup>5</sup> yas<sup>6</sup> tanuve syonah.*

3. *ye 'gnayah puriṣyāḥ pravistāḥ pṛthivīm amu :*

*tesām<sup>7</sup> tvam asy uttamaḥ pra<sup>8</sup> ṇo jīvātave suva. 120.*

*tṛtiyo 'nuvākas samāptaḥ:*

IV. 4. 1. *aranyasya vatso 'si viṣvanāmā<sup>1</sup> viṣvābhirakṣaṇo<sup>2</sup>  
'pām pakvo 'si varuṇasya dūto 'ntardhināma.<sup>3</sup> 2. yathā tvam  
amṛto martyebhyo<sup>4</sup> 'ntarhito 'sy evaṁ tvam asmān aghāyubhyo  
'ntur dhehi. antardhir asi stenebhyah. 121.*

*caturtho 'nuvākas samāptaḥ.*

IV. 5. 1. *vyuṣi suvitā bhavasy udesyan viṣṇur udyan puruṣa<sup>1</sup>  
udito bṛhaspatir abhiprayan maghave 'ndro vāikunṭho mādhyan-  
dine bhago 'parāhna<sup>2</sup> ugro devo lohitāyann astamite yamo  
bhavasi. 2. aṇusu somo rājā niṣāyām pitr-rājas<sup>3</sup> svapne manu-  
ṣyūn praviṣasi payasū paṣūn. 3. virātre bhavḥ bhavasy apararā-  
tre 'ṅgirā agnihotravelāyām bhṛguḥ. 4. tasya tad<sup>4</sup> etad eva maṇ-*

IV. 3. 1. The threefold life-time of Kaṣyapa, of Jamadagni the threefold life-time, the three flowers of immortality, three life-times thou madest for me. 2. Enter into us, O thou beneficent food, which, tranquilizing, art pleasing to the body. 3. What dirty fires are entered into the earth along, of them thou art the highest ; impel us unto life.

IV. 4. 1. Thou art the calf of the forest, possessing all names, all-defending; ripe of the waters art thou, Varuṇa's messenger, concealment by name. 2. As thou, immortal, art concealed from mortals, so do thou conceal us from the wicked. Thou art concealment from robbers.

IV. 5. 1. When it dawns, thou becomest Savitar ; when about to rise, Viṣṇu ; rising, Puruṣa ; risen, Bṛhaspati ; ascending, the bounteous one ; at noon, Indra Vāikunṭha ; in the afternoon, Bhaga ; growing red, the formidable god ; having set, thou becomest Yama. 2. In the stones king Soma, in the night the king of the Fathers. In sleep thou enterest into men ; with the milk, into cattle. 3. In the middle of night thou art Bhava ; in the after-part of the night, Aṅgiras ; at the time of the Agni-hotra, Bhṛgu. 4. This disk is its udder, speech and breath are

3. <sup>1</sup> tryādy-. <sup>2</sup> trīṇ. <sup>3</sup> āyūṁśi. <sup>4</sup> -to. <sup>5</sup> cāntitokā. <sup>6</sup> ya. <sup>7</sup> -oh. <sup>8</sup> prā.

4. <sup>1</sup> viṣvon-ā. <sup>2</sup> -kṣamā. <sup>3</sup> A. 'rdhānāma. <sup>4</sup> ta. <sup>5</sup> marttebhyo.

5. <sup>1</sup> -o. <sup>2</sup> A. parāheṇa. <sup>3</sup> -ja. <sup>4</sup> ta.

*dalam ūdhaḥ. tasyāi 'tū stanāu yad vāk ca prāṇaḥ ca. tābhyām me dhukṣvā 'dhyāyam brahmacaryam<sup>5</sup> prajāṃ paṣūn svargam lokam sajātavanasyām. 5. etū āṇiṣa<sup>6</sup> āṇiṣe. bhūr bhuvas svaḥ. udīte ṣukram ādiṣa.<sup>7</sup> tad utman dadhe. 122.*

*pañcamo 'nuvākas samāptaḥ.*

IV. 6. 1. *bhageratho hāi "kṣvāko rājā kāmupreṇa yajñena yakṣyamāṇa āsa. 2. tad u ha kurupañcālānām<sup>8</sup> brāhmaṇā ūcur bhageratho ha vā ayam āikṣvāko rājā kāmupreṇa yajñena yakṣyamāṇa<sup>9</sup> etena<sup>10</sup> kathām vadisyāma iti. 3. tam hā 'bhjeyuḥ. tebhyo<sup>11</sup> hā 'bhjāgatebhyo 'pacitīḥ cakāra. 4. atha hāi 'sām sa bhāga āvavrājo 'ptvā<sup>12</sup> keśaṃagrāṇi nakhān nikṛtyā "jyenā<sup>13</sup> 'bhjajya dandopānaham bibhrat. 5. tām ho 'vāca brāhmaṇā bhagavantāḥ katamo vas tad vedu yathā "ṣrāvītapratyūṣrāvitē devān gacchata iti. 6. atha ho 'vāca katamo vas tad veda yad-viduṣas sūdgātā suhotā svadhvaryus sumānuṣavid ājāyatu iti. 7. atha ho 'vāca katamo vas tad veda yac chandāṃsi prayujyante yat tāni sarvāṇi samstutāny abhisampadyanta iti. 8. atha ho 'vāca katamo vas tad vedu yathā gūyatrjyā uttame akṣare*

these two teats. From them milk for me the lesson, Vedic studentship, offspring, domestic animals, the heavenly world, the prayer for supremacy over [my] fellows. 5. These wishes I wish. *Bhūs, bhuvas, svar.* When [the sun] hath risen, show brightness. I place that in [my]self.

IV. 6. 1. King Bhageratha Āikṣvāka was about to sacrifice with a wish-fulfilling sacrifice. 2. Then the Brāhmans of the Kurupañcālas said: "Verily this king Bhageratha Āikṣvāka is about to sacrifice with a wish-fulfilling sacrifice. With him we will have a talk." 3. They went to him. To them having come to [him] he paid honors. 4. Now he came to their place having cut the hair of his head and his beard, having cut his nails, having anointed himself with sacrificial butter, bearing a staff and sandals. 5. To them he (Bhageratha) said: "Reverend Brāhmans, who of you knoweth this: how address and response go to the gods?" 6. Then he said: "Who of you knoweth what he knoweth (= must know) of whom a good *udgātar*, a good *hotar*, a good *adhvaryu*, one who knoweth men well, is born?" 7. Then he said: "Who of you knoweth this: how the metres are applied, to what all of them when used in praise together are equivalent?" 8. Then he said: "Who of you knoweth this:

5. <sup>5</sup> -ya. <sup>6</sup> āṇiṣa. <sup>7</sup> ādiṣa.

6. <sup>1</sup> B. -pañc-. <sup>2</sup> yakṣam-. <sup>3</sup> etatena. <sup>4</sup> insert bhū. <sup>5</sup> upatvā. <sup>6</sup> jyā.

*punar yajñam apigacchata iti. 9. atha ho 'vāca katamo vas tad veda yathā dakṣiṇāḥ pratigrhītā nu hinsantī 'ti. 123.*

*śaṣṭhe 'nuvāke prathamāḥ khaṇḍaḥ.*

IV. 7. 1. *etān hāi 'nān pañca praṇān papraccha. 2. teṣāṃ ha kurupañcālānām' bako dālhbhyo 'nūcāna āsu. 3. sa ho 'vāca yathā "ṣrāvitapratyāṣrāvite devān gacchata iti prācyām" vāi rājan diṣy āṣrāvitapratyāṣrāvite devān gacchataḥ. tasmāt' prāṇ tiṣṭhann āṣrāvayati prāṇ tiṣṭhan pratyāṣrāvayati 'ti. 4. atha ho 'vāca yadvīdusas sūdgātā suhotā svādhvaryus sumānuṣavid' ājāyata iti yo vāi manusyasya sambhūtiṃ vede 'ti ho 'vāca tasya sūdgātā suhotā svādhvaryus sumānuṣavid ājāyata iti prāṇā u ha vāva rājan manusyasya sambhūtiṃ eve 'ti. 5. atha ho 'vāca yac chandānsi prayujyante yat tāni sarvāṇi saṃstutāny abhisampadyanta iti gāyatrīm u ha vāva rājan sarvāṇi chandānsi saṃstutāny abhisampadyanta iti. 6. atha ho 'vāca yathā gāyatrīḥ uttame akṣare punar yajñam apigacchata iti vasaṭkūreno ha vāna rājan gāyatrīḥ uttame akṣare punar yajñam apigacchata iti. 7. atha ho 'vāca yathā dakṣiṇāḥ pratigrhītā nu hinsantī 'ti— 124.*

*śaṣṭhe 'nuvāke dvitīyāḥ khaṇḍaḥ.*

how the last two syllables of the *gāyatrī* go again unto the sacrifice?" 9. Then he said: "Who of you knoweth this: how the sacrificial fees, being received, do not injure?"

IV. 7. 1. These five questions he asked of them. 2. Of these Kurupañcālas Baka Dālhbhya was learned. 3. He said: "How address and response go to the gods?"—verily in the eastern quarter, O king, do address and response go to the gods. Therefore standing towards the east one maketh address, [and] standing towards the east one maketh response." 4. Then he said: "What he knoweth (=must know) of whom a good *udgātar*, a good *hotar*, a good *adhvaryu*, one who knoweth men well, is born?"—verily he who knoweth the origination of man," he said, "of him a good *udgātar*, a good *hotar*, a good *adhvaryu*, one who knoweth men well, is born. And the breaths, indeed, O king, are the origination of man." 5. Then he said: "How the metres are applied, to what all of them when used in praise together are equivalent?"—verily to the *gāyatrī*, O king, all the metres when used in praise together are equivalent." 6. Then he said: "How the last two syllables of the *gāyatrī* go again unto the sacrifice?"—verily by means of the *vasaṭkūra*, O king, the two last syllables of the *gāyatrī* go again unto the sacrifice." 7. Then he said: "How the sacrificial fees, being received, do not injure?"—

7. <sup>1</sup> B. -pāñc. <sup>2</sup> asm-. <sup>3</sup> sam-. <sup>4</sup> A. sambhūtiddhura; B. sambhūtīr dādhura. <sup>5</sup> hāi. <sup>6</sup> prāc-.

IV. 8. 1. — *yo vāi gāyatrīyāi mukhaṁ vede 'ti ho 'vāca taṁ daksīṇā pratigrhītā na hīnsanti 'ti.* 2. *agnir ha vāva rājan gāyatrīmukhaṁ. tasmād yad agnāv' abhyādadhāti bhūyān' eva sa tena bhavati vardhate. evam evāi 'vaṁ vidvān brāhmaṇaḥ pratigrhṇan bhūyān eva bhavati vardhata n eve 'ti.* 3. *sa ho 'vācā 'nūcāno vāi kilā 'yam brāhmaṇa āsa. tvām aham anena yajñenāi 'mī 'ti.* 4. *tasya vāi te tatho 'dgāsyāmī 'ti ho 'vāca yathāi 'karād eva bhūtvā svargaṁ lokam eṣyasi 'ti.* 5. *tasmā etena gāyatreno' 'dgītheno 'jjagāu. sa hāi 'karād eva bhūtvā svargaṁ lokam iṣyāya. tena' hāi 'tenāi 'karād eva bhūtvā svargaṁ lokam eti [ya evaṁ veda].* 6. *om vā iti dve akṣare. om vā iti caturthe. om vā iti śaṣṭhe. hum bhā om vāg ity aṣṭame.* 7. *tena hāi 'tena pratīdarṣo' 'sya bhayadasyā 'samātyasyo 'jjagāu.* 8. *taṁ ho 'vāca kiṁ ta dgāsyāmī 'ti. sa ho 'vāca harī me devācāv āgāye 'ti. tathe 'ti. tāu hū 'smā ājagāu. tāu hāi 'nam ājagmatuḥ.* 9. *sa vā eṣa udgīthaḥ kāmānāṁ sampad' om vā3c om vā3c om vā3c hum bhā om vāg iti. sūngo hāi 'va sata-nur amṛtas sambhāvati ya etad evaṁ vedā 'tho yasyāi 'vaṁ vidvān udgāyati. 125.*

*śaṣṭhe 'nūvāke tṛtīyaḥ khaṇḍaḥ. śaṣṭho 'nūvākas samāptaḥ.*

IV. 8. 1. — Verily whoso knoweth the mouth of the *gāyatrī*," he said, "him the sacrificial fees, being received, do not injure. 2. Verily Agni, O king, is the mouth of the *gāyatrī*. Therefore in that one puts [things] in the fire, it thereby becometh greater, it increaseth; even so a Brāhman knowing thus, receiving [sacrificial fees], becometh greater [and] increaseth." 3. He (Bhageratha) said: "Verily this one was a learned Brāhman. I come to thee with this sacrifice." 4. "Verily, I will sing for thee its *udgītha*," he (B.) said, "in such wise that thou shalt go to the heavenly world having become sole king." 5. For him he sang the *udgītha* by means of the *gāyatra-udgītha*. He (Bhageratha) having become sole king went to the heavenly world. By means of this same [*udgītha*] he goes to the heavenly world, having become sole king, [who knows thus]. 6. *Om vā* are two syllables, *om vā* the third and fourth, *om vā* the fifth and sixth, *hum bhā*, *om vāc* the seventh and eighth. 7. With this same [*udgītha*] Pratīdarṣa sang the *udgītha* for this Bhayada Āsamātya. 8. He said to him: "What shall I sing into thy possession?" He said: "Sing for me the two bay steeds of the gods." "Yes," he said. He sang the two into his possession. They both came unto him. 9. This same *udgītha* is the success of wishes, viz. *om vāc*, *om vāc*, *om vāc*, *hum bhā*, *om vāc*. Verily he comes to life with limbs, with a body, immortal, who knows this thus, and he for whom one knowing thus sings the *udgītha*.

8. <sup>1</sup> aṣṭ-. <sup>2</sup> jñān. <sup>3</sup> gāyatra so. <sup>4</sup> tonu. <sup>5</sup> A. -ṣe. <sup>6</sup> A. savat.

IV. 9. 1. *puruṣo vāi yajñāḥ puruṣo ho 'dgūthāḥ. athāi 'ta eva mṛtyavo yad agnir vāyur ādityaś candramāḥ.* 2. *te ha puruṣaṁ jñāyāmānam eva mṛtyupācār abhidadhāti. tasya vācam evā 'gnir abhidadhāti prāṇaṁ vāyuś cakṣur ādityaś śrotraṁ candramāḥ.* 3. *tad āhuḥ sa vā udgūtā yo yajamānasya' prāṇebhyo 'dhi mṛtyupācān unmuñcati' 'ti.* 4. *tad yasyāi 'vaṁ vidvān prastāuti ya evā 'sya vāci mṛtyupācas tam evā 'syo 'nmuñcati.* 5. *atha yasyāi 'vaṁ vidvān' udgāyati ya evā 'sya prāṇe mṛtyupācas tam evā 'syo 'nmuñcati.* 6. *atha yasyāi 'vaṁ vidvān pratiharati' ya evā 'sya cakṣuḥ' mṛtyupācas tam evā 'syo 'nmuñcati.* 7. *atha yasyāi 'vaṁ vidvān nidhanam' upāti' ya evā 'sya śrotre mṛtyupācas tam evā 'syo 'nmuñcati.* 8. *evam vā evaṁvid udgūtā yajamānasya prāṇebhyo 'dhi mṛtyupācān unmuñcati.' 9. tad āhuḥ sa vā udgūtā yo yajamānasya prāṇebhyo 'dhi mṛtyupācān unmucyā 'thāi 'naṁ sāṅgaṁ satanuṁ sarvamṛtyos sprṇāti' 'ti.* 126.

*saptame 'nuvāke prathamāḥ khaṇḍaḥ.*

IV. 10. 1. *tad yasyāi 'vaṁ vidvān hiṅkaroti ya evā 'sya lomasa mṛtyupācas tasmād evāi 'naṁ sprṇāti.* 2. *atha yasyāi*

IV. 9. 1. Verily the sacrifice is man, the *udgūtha* indeed is man. Now these are the deaths, viz. Agni, Vāyu, the sun, the moon. 2. They put upon man, when he is being born, the fetters of death. Agni puts [them] upon his speech, Vāyu upon his breath, the sun upon his sight, the moon upon his hearing. 3. This they say: "Verily it is the *udgūtar* who releaseth the fetters of death from the breaths of the sacrificer." 4. For whom one knowing thus sings the *prastāva*, for him he releases that fetter of death which is in his speech. 5. And for whom one knowing thus sings the *udgūtha*, for him he releases that fetter of death which is in his breath. 6. And for whom one knowing thus sings the *pratihāra*, for him he releases that fetter of death which is in his sight. 7. And for whom one knowing thus enters upon the *nidhāna*, for him he releases that fetter of death which is in his hearing. 8. Thus an *udgūtar* knowing thus releases the fetters of death from the breaths of the sacrificer. 9. This they say: "He is an *udgūtar* who, having released the fetters of death from the breaths of the sacrificer, rescueth him then with his limbs, with his body, from every death."

IV. 10. 1. Now for whom one knowing thus utters the *hiṅkāra*, him he rescues from that fetter of death which is in his hairs. 2. And for whom one knowing thus sings the *prastāva*, him he

9. <sup>1</sup>avā. <sup>2</sup>yajā-. <sup>3</sup>umun-. <sup>4</sup>dvā. <sup>5</sup>B. *udgāyati*. <sup>6</sup>B. *prāṇe*. <sup>7</sup>B. om. <sup>8</sup>B. *pratiharati*.



'vañ vidvān prastāuti ya evā 'sya tvaci' mṛtyupāṣas tasmād evāi 'nañ sprṇāti. 3. atha yasyāi 'vañ vidvān ādim ālutte ya' evā 'sya māñseṣu mṛtyupāṣas tasmād evāi 'nañ sprṇāti. 4. atha yasyāi 'vañ vidvān udgāyati ya evā 'sya snāvasu mṛtyupāṣas tasmād evāi 'nañ sprṇāti. 5. atha yasyāi 'vañ vidvān prati-harati ya evā 'syā 'ñgeṣu mṛtyupāṣas tasmād evāi 'nañ sprṇāti. 6. atha yasyāi 'vañ vidvān upadravati ya evā 'syā 'sthīṣu mṛtyupāṣas tasmād evāi 'nañ sprṇāti. 7. atha yasyāi 'vañ vidvān nidhanam upāti ya evā 'sya majjasu mṛtyupāṣas sa tasmād evāi 'nañ sprṇāti. 8. evaṃ vā evaṃvid udgātā yajamā-nasya prāṇebhyo 'dhi mṛtyupāṣcān unmucyā 'thāi 'nañ sūṅgañ satanuñ sarvamṛtyos sprṇāti. 9. tad āhus sa vā udgātā yo yajamānasya prāṇebhyo 'dhi mṛtyupāṣcān unmucyā 'thāi 'nañ sūṅgañ satanuñ sarvamṛtyos sprṇtvā svarge loka saptadhū da-dhātī 'ti. 10. sa vā eṣa indro vāimṛdha udyan bhavati savito 'dīto mitras saṃgavakāla' indro vāikuṇṭho madhyandine samā-vartamānaḥ ṣarva ugro devo lohītāyan prajāpatiḥ eva saṃvege' 'stamitah. 11. tad yasyāi 'vañ vidvān hīṅkaroti ya evā 'syo 'dyatas' svargo lokas tasminn evāi 'nañ dadhāti. 12. atha yasyāi 'vañ vidvān prastāuti ya evā 'syo 'dīte svargo lokas tasminn evāi 'nañ dadhāti. 13. atha yasyāi 'vañ vidvān ādim

rescues from that fetter of death which is in his skin. 3. And for whom one knowing thus begins the *ādi*, him he rescues from that fetter of death which is in his flesh. 4. And for whom one knowing thus sings the *udgātha*, him he rescues from that fetter of death which is in his sinews. 5. And for whom one knowing thus sings the *pratihāra*, him he rescues from that fetter of death which is in his limbs. 6. And for whom one knowing thus sings the *upadrava*, him he rescues from that fetter of death which is in his bones. 7. And for whom one knowing thus enters upon the *nidhana*, him he rescues from that fetter of death which is in his marrow. 8. = IV. 9. 9. 9. This they say: "Verily he is the *udgātar* who, having released the fetters of death from the breaths of the sacrificer, having then rescued him with his limbs, with his body, from every death, placeth him in seven parts in the heavenly world." 10. That same one, rising, is Indra Vāimṛdha; risen, Savitar; Mitra at the time when the cows are driven together; Indra Vāikuṇṭha at noon; when returning, Ṣarva; when it is becoming red, the formidable god; Prajāpati when it has gone home to lie down. 11. Thus for whom one knowing thus utters the *hīṅkara*, what heavenly world there is of him rising, in that he thus places him. 12. And for whom one knowing thus sings the *prastāva*, what heavenly world there is of him when he has risen, in that he thus places him. 13. And for whom one know-

10. <sup>1</sup> kv-. <sup>2</sup> yā. <sup>3</sup> sambhavaḥ-. <sup>4</sup> -e prim. m., corrected to -o. <sup>5</sup> -a.

ādatte ya evā 'sya saṃgavakūle' svargo lokas tasminn evāi 'naṃ dadhāti. 14. atha yasyāi 'vaṃ vidvān udgāyati ya evā 'sya madhyandine' svargo lokas tasminn evāi 'naṃ dadhāti. 15. atha yasyāi 'vaṃ vidvān pratiharati ya evā 'syā 'parāhṇe svargo lokas tasminn evāi 'naṃ dadhāti. 16. atha yasyāi 'vaṃ vidvān upadravati ya' evā 'syā 'stamnyatas' svargo lokas tasminn evāi 'naṃ dadhāti. 17. atha yasyāi 'vaṃ vidvān nidhanam upāiti ya evā 'syā 'stumite svargo lokas tasminn evāi 'naṃ dadhāti. 18. evaṃ vā evaṃvid udgātā yajamānasya prāṇebhyo 'dhi mṛtyupāgān unmucyā 'tāi 'naṃ sāṅgaṃ satanuṃ sarvamṛtyos sprtvā svargo loke saptadhā' dadhāti. 127.

saptame 'nuvāke dvitīyaḥ khaṇḍaḥ. saptamo 'nuvākas samāptaḥ.

IV. 11. 1. ṣaḍ' dhu' nāi devatās' svayambhuvo 'gnir vāyur asūv ādityaḥ prāṇo 'nnaṃ nāk. 2. tāç' grāiṣṭhye' vyavadantā' 'haṃ creṣṭhā' 'smy ahaṃ creṣṭhā' 'smy nām' grīyam upādhwam iti. 3. tū anyonyasyāi' creṣṭhatāyāi nā 'tiṣṭhanta. tū abruvan na vā anyonyasyāi' creṣṭhatāyāi tiṣṭhāmaha' etā' samprabravāmahāi yathā creṣṭhās' sma iti. 4. tū agnīm abruvan katham

ing thus begins the *ādī*, what heavenly world there is of him at the time when the cows are driven together, in that he thus places him. 14. And for whom one knowing thus sings the *udgītha*, what heavenly world there is of him at noon, in that he thus places him. 15. And for whom one knowing thus sings the *pratihāra*, what heavenly world there is of him in the afternoon, in that he thus places him. 16. And for whom one knowing thus sings the *upadrava*, what heavenly world there is of him going home (setting), in that he thus places him. 17. And for whom one knowing thus enters upon the *nidhana*, what heavenly world there is of him when he has set, in that he thus places him. 18. Even so an *udgātar* knowing thus, having released the fetters of death from the breaths of the sacrificer, having then rescued him with his limbs, with his body, from every death, places him in seven parts in the heavenly world.

IV. 11. 1. Verily there are six self-existing divinities, viz. Agni, Vāyu, yonder sun, breath, food, speech. 2. These disputed regarding their preëminence [saying]: "I am the best, I am the best; worship me as excellence." 3. They did not recognize each the other's preëminence. They said: "Verily we do not recognize each the other's preëminence. Let us therefore explain together how we are best." 4. They said to Agni: "How art

10. 'B. mādḥ-. 'B. sa. 'A. āivā. 'sapta.

11. 'ṣaḍḥ. 'ḍa. 'ā. 'the. 'ṣvavad-. 'grāiṣ-. 'ānyā-. 'hāi. 'eta.

*tvam*<sup>10</sup> *ṣreṣṭho* 'sī' *tī*. 5. so 'bravūḥ ahaṁ devānām' mukham asmy aham anyāsām prajānām. mayā "hutayo hūyante. ahaṁ devānām annaṁ vikaromy<sup>11</sup> aham manusyūnām. 6. sa yaṁ na<sup>12</sup> syām amukhā eva devās syur amukhā anyāḥ prajāḥ. nā "hutayo hūyeran.<sup>13</sup> na devānām annaṁ vikriyeta<sup>14</sup> na manusyūnām. 7. tata idaṁ sarvaṁ parābhavet tato na kiṁ cana pariṣisyete<sup>15</sup> 'tī. 8. evam eve 'tī ho "cur nāi 've 'ha<sup>16</sup> kiṁ cana pariṣisyeta yat<sup>17</sup> tvam na syā iti. 9. atha vāyur abruvan katham u tvam ṣreṣṭho 'sī' *tī*. 10. so 'bravūḥ ahaṁ devānām prāṇo 'smi aham' anyāsām prajānām. yasmād aham utkrāmāmi tatus sa praplavate. 11. sa yad ahaṁ na syām tata idaṁ sarvaṁ parābhavet tato na kiṁ cana pariṣisyete 'tī. 12. evam eve 'tī ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat<sup>18</sup> tvam na syā iti. 128.

aṣṭame 'nuvāke prathamah khaṇḍah.

IV. 12. 1. *athā* "dityam abruvan katham u tvam ṣreṣṭho 'sī' *tī*. 2. so 'bravūḥ aham ero 'dyaṁ ahaṁ bhavāmy aham astāmyan rātrih. mayā cakṣyū karmāṇi kriyante. sa yad ahaṁ na syām nāi 'vā 'has' syān na rātrih. na karmāṇi kriyeran. 3. tata idaṁ sarvaṁ parābhavet tato na kiṁ cana pariṣisyete 'tī. 4. evam eve<sup>2</sup> 'tī ho 'cur nāi 've 'ha kiṁ cana pariṣisyeta yat tvam na syā iti. 5. atha prāṇam abruvan katham u tvam ṣreṣṭho 'sī' *tī*. 6. so 'bravūḥ prāṇo bhūtvā 'gnir dīpyate. prāṇo bhūtvā

thou the best?" 5. He said: "I am the mouth of the gods, I of the other creatures; by me offerings are offered; I transform the food of the gods, I [that] of men. 6. If I were not, the gods would be mouthless, mouthless the other creatures; no offerings would be offered. Neither the food of the gods would be transformed nor [that] of men. 7. Thence this all would perish; thence nothing at all would be left." 8. "Just so," they said; "nothing at all would be left if thou wert not." 9. Then they said to Vāyu: "And how art thou the best?" 10. He said: "I am the breath of the gods, I of the other creatures. From whom I go out, he then drifts away." 11. = 7. 12. = 8.

IV. 12. 1. Then they said to the sun: "And how art thou the best?" 2. He said: "I, rising, become the day; I, setting, the night. By me as sight deeds are done. If I were not, there would be no day, no night; no deeds would be done." 3. = 11. 7. 4. = 11. 8. 5. Then they said to breath: "And how art thou the best?" 6. He said: "As breath, Agni shineth; as breath, Vāyu

11. <sup>10</sup> *tvā*. <sup>11</sup> *-kār-*, <sup>12</sup> *a*. <sup>13</sup> *hūyente* (!) corrected to *hūyeran* (!). <sup>14</sup> *prim.*  
m. -e. <sup>15</sup> *-sye*. <sup>16</sup> *ya*. <sup>17</sup> *ahāham*. <sup>18</sup> *va ha*.

12. <sup>1</sup> *haṇna*. <sup>2</sup> *e*. <sup>3</sup> *uk*.

vāyur ākāṣam<sup>4</sup> anubhavati. prāṇo bhūtvā "ditya udeti. prāṇād annam prāṇād vāk.<sup>4</sup> 7. sa yad ahaṁ na syāṁ tata<sup>5</sup> idaṁ<sup>6</sup> sarvāṁ parābhavet tato na kiṁ cana pariṣisyete 'ti. 8. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat tvaṁ na syā iti. 9. athā 'nnam abruvan katham u<sup>3</sup> tvaṁ gṛeṣṭham aśi 'ti. 10. tad abravān mayi pratisthāyā 'gnir dīpyate. mayi pratisthāyā vāyur ākāṣam anuvibhavati. mayi pratisthāyā "ditya udeti. mad eva prāṇo mad vāk. 11. sa yad ahaṁ na syāṁ tata<sup>5</sup> idaṁ<sup>6</sup> sarvāṁ parābhavet tato na kiṁ cana pariṣisyete 'ti. 12. evam eve 'ti ho "cur nāi 've 'ha kiṁ cana pariṣisyeta yat tvaṁ na syā iti. 13. atha vācam abruvan katham u<sup>3</sup> tvaṁ gṛeṣṭhā 'sī 'ti. 14. sū 'bravān mayāi 've 'daṁ vijñāyate mayā 'daḥ. sa yad ahaṁ na syāṁ nāi 've 'daṁ vijñāyeta nā 'daḥ. 15. tata<sup>5</sup> idaṁ sarvāṁ parābhaven nāi 've 'ha kiṁ cana pariṣisyete<sup>7</sup> 'ti. 16. evam eve 'ti ho "cur<sup>8</sup> nāi 've 'ha kiṁ cana pariṣisyeta yat tvaṁ na syā iti. 129.

uṣṭame 'nurvāke dvitīyaḥ khaṇḍaḥ.

IV. 13. 1. tā abruvan etā vāi kila sarvā<sup>9</sup> devatāḥ. ekāi 'kām evā 'nu smah.<sup>1</sup> sa yaṁ nu nāś sarvāsāṁ devatānāṁ ekā cana na syāt tata idaṁ sarvāṁ parābhavet tato na kiṁ cana pariṣisyeta. hanta sūrdhaṁ sametya<sup>2</sup> yac chreṣṭhaṁ tad aśāme 'ti. 2. tā etasmin prāṇa<sup>3</sup> okāre vācy<sup>4</sup> akāre samāyan. tad yat sannāyan tat sāmānas sāmānam. 3. tā abruvan yāni no martyāny anapaha-

permeateth space; as breath; the sun riseth; from breath [cometh] food, from breath speech. 7. If I were not, then this all would perish, then nothing at all would be left." 8. = 11. 8. 9. Then they said to food: "And how art thou the best?" 10. It said: "In me standing firm, Agni shineth; in me standing firm, Vāyu permeateth space in various directions; in me standing firm, the sun riseth; from me [cometh] breath, from me food." 11. = 11. 7. 12. = 11. 8. 13. They said to speech: "And how art thou the best?" 14. It said: "By me this is distinguished, by me that. If I were not, neither would this be distinguished nor that." 15. = 11. 7. 16. = 11. 8.

IV. 13. 1. They said: "Verily these are complete divinities. We are dependent each upon each. Now if of us complete divinities any one were not, then this all would perish, then nothing at all would be left. Come, coming together let us be that which is best." 2. They came together in this breath, in the sound o, [and] in speech, in the sound a. Because they came together (√i + sam), therefore the sāmān is called so. 3. They said:

12. <sup>4</sup> amk-. <sup>5</sup> tat (!). <sup>6</sup> abbreviate, omitting the rest down to sa (! for na) syā iti. <sup>7</sup> abbreviate: i . . . 'ty (!). <sup>8</sup> -ṣīya. <sup>9</sup> A. tur.

13. <sup>1</sup> -a. <sup>2</sup> sām-. <sup>3</sup> -ne. <sup>4</sup> vāce.

*tapāpmāny akṣarāṇi tūny uddhṛtyā*<sup>4</sup> 'mr̥tesv' apahatapāpmasu  
*śuddheṣv akṣareṣu gāyatraṁ gāyāmā*<sup>5</sup> 'gnāu vāyāv āditye prāṇe  
 'nne vāci. tenā' 'pahatya' mṛtyum apahatya pāpmānaṁ<sup>6</sup> svar-  
 gaṁ lokam iyāme 'ti. 4. e 'ty agner amṛtam apahatapāpma  
 śuddham akṣaram. gn̥ir ity asya martyam anapahatapāpmā  
 'kṣaram. 5. ve 'ti vāyor amṛtam apahatapāpma śuddham  
 akṣaram. yur ity asya martyam anapahatapāpmā 'kṣaram.  
 6. e 'ty ādityasyā mṛtam apahatapāpma śuddham akṣaram. tye  
 'ty' asya martyam anapahatapāpmā 'kṣaram. 7. pr̥e 'ti pr̥-  
 ṇasyā mṛtam apahatapāpma śuddham akṣaram.<sup>11</sup> ṇe 'ty'<sup>12</sup> asya  
 martyam anapahatapāpmā 'kṣaram. 8. e 'ty annasyā mṛtam  
 apahatapāpma śuddham akṣaram. nam ity asya martyam ana-  
 pahatapāpmā 'kṣaram. 9. ve 'ti vāco mṛtam apahatapāpma  
 śuddham akṣaram. g ity asyāi martyam anapahatapāpmā 'kṣa-  
 ram. 10. tā etāni martyāny anapahatapāpmāny akṣarāṇy  
*uddhṛtyā*<sup>13</sup> 'mr̥tesv apahatapāpmasu<sup>13</sup> śuddheṣv akṣareṣu gāya-  
 tram āgāyan̄ agnāu vāyāv āditye prāṇe 'nne vāci. tenā  
 'pahatya mṛtyum apahatya pāpmānaṁ svargaṁ lokam āyan.

"Removing those syllables of us which are mortal, whose evil is not smitten away, let us sing a *gāyatra* in the syllables [which are] immortal, having evil smitten away, pure: in Agni, in Vāyu, in the sun, in breath, in food, in speech. Thereby having smitten away death, having smitten away evil, may we go to the heavenly world." 4. *A* is the syllable of Agni [which is] immortal, having evil smitten away, pure; *gn̥is* is his syllable [which is] mortal, not having evil smitten away. 5. *Vā* is the syllable of Vāyu [which is] immortal, having evil smitten away, pure; *yus* is his syllable [which is] mortal, not having evil smitten away. 6. *Ā* is the syllable of the sun [which is] immortal, having evil smitten away, pure; *tyu* is his syllable [which is] mortal, not having evil smitten away. 7. *Pr̥ā* is the syllable of breath [which is] immortal, having evil smitten away, pure; *ṇa* is his syllable [which is] mortal, not having evil smitten away. 8. *A* is the syllable of food [which is] immortal, having evil smitten away, pure; *nam* is its syllable [which is] mortal, not having evil smitten away. 9. *Vā* is the syllable of speech [which is] immortal, having evil smitten away, pure; *e* is its syllable [which is] mortal, not having evil smitten away. 10. They, removing those syllables [which are] mortal, not having evil smitten away, sang the *gāyatra* in the syllables [which are] immortal, having evil smitten away, pure: in Agni, in Vāyu,

13. <sup>5</sup> -tyā. <sup>6</sup> am-(l). <sup>7</sup> yena. <sup>8</sup> -ta. <sup>9</sup> -na. <sup>10</sup> tya ity. <sup>11</sup> A. adds *vedi-  
 vāco mṛta*, cancelled in red. <sup>12</sup> ṇa ity. <sup>13</sup> -māsu.

11. *apahatya mṛtyum apahatya pāpmānaṁ svargaṁ lokam eti ya evaṁ veda.* 130.

aṣṭame 'nuvāke tṛtiyaḥ khaṇḍaḥ.

IV. 14. 1. *tā brahmā 'bruvan tvayi pratisthāyāi 'tam udyac-chāme 'ti. tā brahmā 'bravīd āsyena' prāṇena yuṣmān' āsyena prāṇena mām upāpnavāthe 'ti.* 2. *tā etena prāṇenāu 'kāreṇa vācy akāram abhinimeshyantyo'<sup>10</sup> hiṅkārād bhakāram okāreṇa vācam anusvarantya ubhābhyām prāṇābhyām gāyatraṁ agā-yann ovāṣe ovāṣe ovāṣe hum bhā vo vā iti.* 3. *sa yatho 'bhayā-padī pratitisthaty'<sup>3</sup> evam eva svarge loke pratyatisthan. prati svarge loke tisthati ya evaṁ veda.* 4. *ya u hu vā evaṁvid asmāḥ lokāt prāṇi sa prāṇa eva bhūtvā vāyūṁ apyeti vāyor adhy abhrāṇy abhrebhyo 'dhi vṛstīm'<sup>4</sup> vṛstyāi' 've 'mam lokam anuvi-bhavati.* 5. *ṛṣayo ha sattram<sup>5</sup> āsān cakrire. te punaḥ-punar bahvibhir-bahvibhiḥ pratipadbhis svargasya lokasya dvāraṁ nā 'nu cana bubudhire.* 6. *ta u ṣraṇeṇa tapasā vratacaryeṇa 'ndram anarurudhire.* 7. *taṁ ho "cus svargaṁ vāi lokam āpsisṣma."<sup>6</sup> te punaḥ-punar bahvibhir-bahvibhiḥ<sup>7</sup> pratipadbhis svargasya loka-sya dvāraṁ nā 'nu canā 'bhutsmahi."<sup>8</sup> tathā no 'nuṣādhi yathā*

in the sun, in breath, in food, in speech. Thereby having smitten away death, having smitten away evil, they went to the heavenly world. 11. Having smitten away death, having smitten away evil, he goes to the heavenly world who knows thus.

IV. 14. 1. 'They said to the *brahman*: "Standing firm in thee we will hold this one up." To them the *brahman* said: "With the breath in the mouth ye shall obtain yourselves, with the breath in the mouth me." 2. They, by this breath, the *o*-sound, being about to settle the *a*-sound in speech, and by the *o*-sound sounding the *bhā*-sound as speech after the *hiṅkāra*, sang the *gāyatra* with both these breaths: *ovāṣe ovāṣe ovāṣe hum bhā vo vā.* 3. As one with both feet stands firm, even so they stood firm in the heavenly world. He stands firm in the heavenly world who knows thus. 4. And he who knowing thus departs from this world, he, having become breath, goes unto Vāyu, from Vāyu unto the clouds, from the clouds unto rain. With rain he extends over this world. 5. The sages (*ṛṣi*) sat a session (*sattra*). They again and again with many, many introductory stanzas did in no way perceive the door of the heavenly world. 6. And they with exertion, with penance, with the performance of vows, got possession of Indra. 7. They said to him: "We have desired to obtain the heavenly world; yet again and again with many, many introductory stanzas have we in no way perceived the door of the

14. <sup>1</sup> *āsyennena.* <sup>2</sup> A. -ā; B. -āṇ. <sup>3</sup> -at. <sup>4</sup> p-. <sup>5</sup> -tr-. <sup>6</sup> A. *āpsisṣṭu.* <sup>7</sup> B. inserts *bahvibhir.* <sup>8</sup> 'bhūt-. <sup>10</sup> *meṣant-*.

*svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam iyāme 'ti. 8. tān ho 'vāca ko vas sthāviratama itī.' 131.*

*aṣṭame 'nuvāke caturthaḥ khaṇḍaḥ.*

IV. 15. 1. *aham ity agastyah. 2. sa vā eḥi 'ti ho 'vāca tasmāi nūi' te 'haṁ tad vakṣyāmi' yad vidvāṁsas svargasya lokasya' dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam eṣyathe 'ti. 3. tasmā etaṁ gāyatrasyo 'dṛgṭham upaniṣadam amṛtam urcā 'gnāu vāyāv' āditye prāṇe 'nne vāci. 4. tato vūi te svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam āyan. 5. evam evāi 'vāṁ vidvān' svargasya lokasya dvāram anuprajñāyā 'nārtās svasti saṁvatsarasyo 'dṛcaṁ gatvā svargaṁ lokam eti. 132.*

*aṣṭame 'nuvāke pañcamaḥ khaṇḍaḥ. aṣṭamo 'nuvākas samāptaḥ.*

IV. 16. 1. *evam nā etaṁ gāyatrasyo 'dṛgṭham' upaniṣadam amṛtam indro 'gastya'yo' 'vācā 'gastya isāya cyāvācpraya isac cyāvācprir gāusūktaye gāusūktir jvālāyanāya' jvālāyanac cātyāyanaye' cātyāyanāi rāmāya krātujāteyāya vāiyāghrapadyāya' rāmāḥ krātujāteyo vāiyāghrapadyah— 133.*

*navame 'nuvāke prathamaḥ khaṇḍaḥ.*

heavenly world. 'Teach us so that we, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, may go to the heavenly world.' 8. He said to them: "Who of you is the oldest?"

IV. 15. 1. "I," said Agastya. 2. "Then come," he said; "I will tell thee that which knowing ye, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, shall go to the heavenly world." 3. To him he told this *udgītha* of the *gāyatra*[-*sāman*], the *upaniṣad*, the immortal, in Agni, in Vāyu, in the sun, in breath, in food, in speech. 4. Verily they then, perceiving the door of the heavenly world, unharmed, having gone successfully to the end of the year, went to the heavenly world. 5. Even so one knowing thus, perceiving the gate of the heavenly world, unharmed, having gone successfully to the end of the year, goes to the heavenly world.

IV. 16. 1. Verily thus Indra told this *udgītha* of the *gāyatra* [-*sāman*], the *upaniṣad*, the immortal, to Agastya, Agastya to Iṣa Cyāvācvi, Iṣa Cyāvācvi to Gāusūkti, Gāusūkti to Jvālāyana, Jvālāyana to Cātyāyani, Cātyāyani to Rāma Krātujāteya Vāiyāghrapadya, Rāma Krātujāteya Vāiyāghrapadya—

14. <sup>1</sup>add *aham ity* (l).

15. <sup>1</sup>A. om. <sup>2</sup>-*kṣāmi*. <sup>3</sup>B. inserts *dvāram avāi 'vāḥ*. <sup>4</sup>vāy.

16. <sup>1</sup>-*gīt*. <sup>2</sup>-*āvo*. <sup>3</sup>B. *bvā*-. <sup>4</sup>-*āye*. <sup>5</sup>-*vāyā*-.

IV. 17. 1. — *ṣaṅkhāya bābhravyāya ṣaṅkho bābhravyo dakṣāya kāt्यāyanaya' ātreyaḥ dakṣaḥ kāt्यāyanir ātreyaḥ kaṁśāya vārakya' kaṁso vārakyaḥ suyajñāya cāṇḍilyāya suyajñāḥ cāṇḍilyo 'gnidattāya cāṇḍilyāy' gñidattaḥ cāṇḍilyaḥ suyajñāya cāṇḍilyāya suyajñāḥ cāṇḍilyo jayantāya vārakyaḥ jayanto vārakyo janagrutāya vārakyaḥ janagruto vārakyaḥ<sup>3</sup> sudattāya pārācaryaḥ. 2. sūi 'śū' cātyāyanī gāyatrasyo 'paniṣad evam upāsiturjī. 134.*

*navame 'nuvāke dvitīyaḥ khaṇḍaḥ. navamo 'nuvākas samāptaḥ.*

- IV. 18. 1. *kene 'śitum patati preṣitum mānaḥ  
kena prāṇaḥ prathamāḥ prāṇīti yuktaḥ :  
kene 'śitān vācam imān vadanti  
cakṣuḥ protraṇi ka u dero yunakti.*
2. *protrasya protram manaso mano yad  
nāco ha vācam sa u prāṇasya prāṇaḥ :  
cakṣuḥ cakṣur atimucya dhīrāḥ  
pretyā 'smāl lokād amṛtā bhavanti.*
3. *na tatra cakṣur gacchati na vāg gacchati no manāḥ :  
na vidma' na vijānāmo<sup>2</sup> yathā<sup>3</sup> 'tad anuṣisyāt.<sup>4</sup>*
4. *anyad esa tad viditād atho aniditād adhi :  
itī cūcuma<sup>5</sup> pārreṣān ye nas tad vyācucakṣire.*

IV. 17. 1. — to Ṣaṅkha Bābhravya, Ṣaṅkha Bābhravya to Dakṣa Kāt्यāyani Ātreya, Dakṣa Kāt्यāyani Ātreya to Kaṁśa Vārakya, Kaṁśa Vārakya to Suyajña Cāṇḍilya, Suyajña Cāṇḍilya to Jayanta Vārakya, Jayanta Vārakya to Janagruta Vārakya, Janagruta Vārakya to Sudatta Pārācarya. That same *upanīṣad* of the *gāyatra* [-sāmān] of Cātyāyani is to be worshiped thus.

IV. 18. 1. Sent by whom does the mind, sent forth, fly? Yoked by whom does the first breath come forth? By whom is this speech sent which they speak? And which god yokes sight [and] hearing? 2. Released from the hearing of the hearing, from the mind of the mind, from the speech of speech—and that is also the breath of the breath—from the sight of the sight, the wise departing from this world become immortal. 3. Sight does not go there, speech does not go there, neither [does] mind. We do not know, we do not distinguish, how one might teach that. 4. "It is different from the known and likewise from the unknown;"

17. <sup>1</sup>-āya. <sup>2</sup>p-. <sup>3</sup>-o, and insert *janagrutāya vārakyaḥ janagrute* (1) *vārakyaḥ*. <sup>4</sup>-o.

18. <sup>1</sup>vidu. <sup>2</sup>-a. <sup>3</sup>B. inserts 'vāi. <sup>4</sup>-cūṇṣ-. <sup>5</sup>-cū-.



5. *yad vācā 'nabhyudītaṁ yena vāg abhyudyate :*  
*tad eva brahma tvaṁ viddhi ne 'daṁ yad idam upāsate.*
  6. *yan manasā na manute yenā 'hur mano' matam' :*  
*tad eva brahma tvaṁ viddhi ne 'daṁ yad idam upāsate.*
  7. *yac cakṣuṣā na paśyati yena cakṣuṁṣi paśyati :*  
*tad eva brahma tvaṁ viddhi ne 'daṁ yad idam upāsate.*
  8. *yac chrotreṇa na' gṛṇoti yena grottram idaṁ grutam :*  
*tad eva' brahma tvaṁ viddhi ne 'daṁ yad idam upāsate.*
  9. *yat prāṇena na prāṇīti<sup>10</sup> yena prāṇaḥ prāṇīyate :*  
*tad eva brahma tvaṁ viddhi ne 'daṁ yad idam upāsate. 135.*
- daśame 'nūvāke prathamah khaṇḍah.*

IV. 19. 1. *yauli manyase su vede 'ti dahram evā 'pi nūnam*  
*tvaṁ vettha brahmaṇo rūpaṁ yad asya tvaṁ yad asya deveṣu.*  
*atha nu mīmāṁsyaṁ eva te manye 'viditam.*

2. *nā 'ham manye sv vede 'ti no na vede 'ti veda ca :*  
*yo naḥ tad veda tad veda no na vede 'ti veda ca.*
3. *yasyā 'matam' asya upatam matam' yasya na veda saḥ :*  
*arijātāṁ vijānatām vijñātām arvijānatām.*

thus we heard from those of old, who explained it to us. 5. That which is not declared by speech, that by which speech is declared, only that know thou as *brahman*, not that which they worship here. 6. That which one does not think with the mind, that by which they say the mind is thought, only that know thou as *brahman*, not that which they worship here. 7. That which one does not see with sight, that by which one sees sights, only that know thou as *brahman*, not that which they worship here. 8. That which one does not hear with hearing, that by which this hearing is heard, only that know thou as *brahman*, not that which they worship here. 9. That which one does not breathe with breath, that by which breath is led forth, only that know thou as *brahman*, not that which they worship here.

IV. 19. 1. If thou thinkest : "I know [it] well," little dost thou even then know the form of the *brahman*, what of it thou [art?], what of it [is] among the gods. Now then I think what is unknown is to be pondered upon by thee. 2. I do not think: "I know [it] well," neither do I know: "I know [it] not." He of us who knows this knows it (the *brahman*), and he does not know : "I know [it] not." 3. Of whom it is not thought, of him it is thought; of whom it is thought, he knows it not. Not understood [is it] of those who understand ; [it is] understood

18. <sup>8</sup> A. *manyō*. <sup>7</sup> B. *matem*. <sup>8</sup> *naç*. <sup>9</sup> MSS. abbreviate. <sup>10</sup> -*ṇīti*.  
19. <sup>1</sup> *am-*.

4. *pratibodhaviditam* matam amṛtatvaṁ hi vindate :

ātmanā vindate vīryaṁ vidyayā vindate 'mṛtam.

5. *iha ced aneṭīd atha satyam asti. na ced ihā 'vedin mahatī vinastīh. bhūtesu-bhūtesu vivicya dhirūh pretyā 'smāl lokād amṛtā bhavanti.* 136.

daṣṭame 'nuvāke dvitīyaḥ khaṇḍaḥ.

IV. 20. 1. *brahma ha devebhyo vijigye. tasya ha brahmaṇo vijaye devā amahīyanta. tu āīksantī 'smākam evā 'yaṁ vijayaḥ. asmākam evā 'yam mahime 'ti.* 2. *tad dhāi 'śmā vijajñāu. tebhyo ha prādur babhūva. tan na vyajñanta' kim idaṁ yakṣam iti.* 3. *te 'gnim abruvaṁ jātaveda etad vijānīhi kim etad yakṣam iti. tathe 'ti.* 4. *tad' abhyadravat. tam abhyavadat ko 'sī 'ti. agnir vā aham' asmā 'ty abruvīj jātavedā vā aham asmā 'ti.* 5. *tasminś tvayi kiṁ vīryam iti. apī 'daṁ sarvaṁ daheyam yad idaṁ pṛthivyām iti.* 6. *tasmāi tṛṇaṁ nidadhāv etad dahe 'ti. tad upapreyāya sarvajavena. tan na ṣaṣṭka dagaḥṇa. sa tatu eva nirarjate nāi 'nad aṣakaṁ vijñātum yad etad yakṣam iti.* 7. *atha vāyur abruvaṁ vāyav etad vijānīhi kim etad yakṣam iti. tathe 'ti.* 8. *tad' abhyadravat. tam abhyavadat ko 'sī 'ti. vāyur vā*

of those who do not understand. 4. It is thought to be known in awakening (?), for one finds immortality; by the self one finds strength, by knowledge one finds immortality. 5. If one has known [it] here, then it is true; and if one has not known [it] here, [there is] great loss. The wise, having separated [it] in the several beings, departing from this world become immortal.

IV. 20. 1. The *brahman* won a complete victory for the gods. By the complete victory of this *brahman* the gods were exalted. They considered: "Ours is this complete victory, ours is this greatness." 2. Now it (the *brahman*) became aware of this [thought] of them. It manifested itself to them. They did not recognize it [saying]: "What is this spectre?" 3. They said to Agni: "O Jātavedas, find that out, what spectre this is." "Yes." 4. He ran to it. It said unto him: "Who art thou?" "I am Agni," he said; "I am Jātavedas." 5. "What strength then is in thee?" "I could burn even everything which is here on earth." 6. It put down before him a blade of grass [saying]: "Burn this." Approaching it with all his might he could not burn it. Thereupon he returned [saying]: "I could not find out what spectre this is." 7. Then they said to Vāyu: "O Vāyu, find that out, what spectre this is." "Yes." 8. He ran to it. It

*aham asmi 'ty abravān mātariṣvā vā aham' asmī 'ti.* 9. *tasmīns tvayi kim vīryam iti. api 'dam sarvum ādadiya yad idam pṛthivyām iti.* 10. *tasmāi tṛṇam nidadhāv etad ādatsne 'ti. tad upa-preyāya sarvajavena. tan na ṣaṣākī 'dātum. sa tata eva niva-vṛte' nāi 'nad aṣakam vijnātum yad etad yakṣam iti.* 11. *athe 'ndram abruvan maghavan etad vijānīhi kim etad yakṣam iti. tathe 'ti. tat' abhyadravat. tasmāt tiro 'dadhē.* 12. *sa tasmīn eva 'kāṣe striyam ājagāma bahu gobhamānām umān hāimavatiṃ. tān ho 'vāca kim etad yakṣam iti.* 137.

*daṣame 'nūvāke tṛtīyaḥ khayḍaḥ.*

IV. 21. 1. *brahme 'ti ho 'vāca brahmaṇo vā etad vījaye mahi-yadhva iti. tato hāi 'ra vidān cakāra brahme 'ti.* 2. *tasmād vā ete devā utiturām ivā 'nyān devān yad agnir vāyur indrah. te hy enan nediṣṭham' paspr̥ṣus sa' hy enat' prathamō vidān cakāra brahme 'ti.* 3. *tasmād vā indro 'titorām ivā 'nyān devān. sa hy enan nediṣṭham paspar̥ṣa sa hy enat' prathamō vidān cakāra brahme 'ti.* 4. *tasyāi 'ṣa ādeṣo yad etad vidyuto vyadyuta' ā3 iti' nyūṃṣa' ā3. ity adhīdevatam.* 5. *athā 'dhyātman. yad enad gacchaṭi 'va ca mano 'nenu cāi 'nad upasmaraty abhi-*

said unto him: "Who art thou?" "I am Vāyu," he said; "I am Mātariṣvan." "What strength then is in thee?" "I could take even everything that is here on earth." 9. It put down before him a blade of grass [saying]: "Take this." Approaching it with all his might he could not take it. Thereupon he returned [saying]: "I could not find out what spectre this is." 10. Then they said to Indra: "O Maghavan, find that out, what spectre this is." "Yes." He ran to it. It was concealed from him. 11. In that same space he encountered a woman, greatly shining, Umā Hāimavatī. He said to her: "What spectre is this?"

IV. 21. 1. "The *brahman*," she said; "through the *brahman*'s complete victory ye are exalted." Then he knew: "[It is] the *brahman*." 2. Therefore indeed these gods—viz. Agni, Vāyu, Indra—are as it were greatly above the other gods. For they touched it nearest; for he first knew it to be the *brahman*. 3. Therefore indeed Indra is as it were greatly above the other gods. For he touched it nearest; for he first knew it to be the *brahman*. 4. Regarding it [there is] this direction: "What of the lightning hath lightened: ah! hath winked: ah!" Thus with regard to the divinities. 5. Now with regard to the self. That which both goes as mind, as it were, and through it (mind)

20. <sup>1</sup> *nivavṛta*. <sup>2</sup> *m* (l).

21. <sup>3</sup> *A. nediṣmā; B. nediṣum.* <sup>4</sup> *te.* <sup>5</sup> *an.* <sup>6</sup> *B. vidyu.* <sup>7</sup> *itī3.* <sup>8</sup> *mīṣ-*

*kṣṇam saṁkalpaḥ.*<sup>8</sup> 6. *tad dha tadvanam nāma. tadvanam ity upāsitavyam. sa ya etad evam vedā 'bhi hāi 'nam sarvāṇi bhūtāni samvāñchanti.*<sup>9</sup> 7. *upanisadam bho brāhī 'ti uktā ta upaniṣat. brāhmīn vāva tu upanisadam abrūme 'ti.* 8. *tasyāi tapo damah karṁe 'ti pratisthāt<sup>10</sup> vedās sarvāṅgāṇi satyam āyatanam.* 9. *'yo<sup>11</sup> vā etām evam vedā 'pahatya pāpmānam anante svarge loke 'jyeye pratisthāti.* 138.

daçame 'nurīke caçurthah khaṇḍah. daçamo 'nuvākas samāptah.

IV. 22. 1. *āgā vā<sup>1</sup> idam agra āsīd bhaviṣyad<sup>2</sup> eva. tad abhavat. tū āpo 'bhavam.* 2. *tās tapo 'tapyanta. tās tapas tepānā huṣṣ ity eva prācēḥ prāçceasan.* 3. *vāva prāṇo 'bhavat.* 4. *tāḥ prāṇyā 'pūnan.* 5. *vā apāno 'bhavat.* 6. *tā apānya<sup>3</sup> vyānan.*<sup>4</sup> 7. *vāva vyāno 'bhavat.* 8. *tā vyānya samānan.* 9. *vāva samāno 'bhavat.* 10. *tās samānyo 'dānan.* 11. *vā udāno 'bhavat.* 12. *tad idam ekam eva sadhamādyan<sup>5</sup> āsīd aniviktam.* 13. *sa nāmarūpam<sup>6</sup> akurata. tenāi 'nad vyavinak<sup>7</sup> vi ha pāpmāno vicyate ya evam vedā.* 14. *tad asāu vā ūlityah prāṇo 'gnī<sup>8</sup> apāna<sup>9</sup> āpo vyāno*

imagination continually remembers it (the *brahman*). 6. Verily it is *tadvana* by name. As *tadvana* it is to be worshiped. Who knows this thus, unto him all beings desire together. 7. "Sir, tell the *upanisad*." "The *upanisad* has been told thee. Verily, we told thee the *upanisad* of the *brahman*." 8. Penance, restraint, action are its foundation, the Vedas all its limbs, truth its abode. 9. Verily he who knows this [*upanisad*] thus, having smitten away evil, stands firm in the endless heavenly world that is not to be injured.

IV. 22. 1. Verily this was in the beginning space, being about to become. It became. It became the waters. 2. They performed penance. Having performed penance [uttering] *huṣṣ*, they breathed forth forward. That became breath. 3. Having breathed forth, they breathed out. That became exhalation. 4. Having breathed out, they breathed asunder. That became the *vyāna*. 5. Having breathed asunder, they breathed together. That became the *samāna*. 6. Having breathed together, they breathed up. That became the *udāna*. 7. This [all] was one, associated, not distinguished. 8. He made name and form. Thereby he distinguished it. Distinguished from evil is he who knows thus. 9. Verily yonder sun is breath, Agni is exhalation, the waters are the *vyāna*, the quarters are the *samāna*, the moon

21. <sup>8</sup> A. suk-. <sup>9</sup> samvāñchanti. <sup>10</sup> -o. <sup>11</sup> -e.  
22. <sup>1</sup> repeat āgā vā. <sup>2</sup> yed. <sup>3</sup> apāna. <sup>4</sup> p-. <sup>5</sup> -mādam. <sup>6</sup> -raipam.  
<sup>7</sup> -vinot. <sup>8</sup> A. -im. <sup>9</sup> A. upā-.

*diḡas samānaḡ candramā udāmaḡ. 10. tad vā etad ekam abhavat prāṇa eva. sa ya evam etad ekam bhavad vedūi 'vaṇi hāi 'tad ekadhā bhavati 'ty ekadhāi 'va gresṭhas svānām'<sup>10</sup> bhavati. 11. tad agnir vāi prāṇo vāḡ iti pṛthivī vāyur vāi prāṇo vāḡ ity antarikṣam ādityo vāi prāṇo vāḡ iti dyāur diḡo vāi prāṇo vāḡ iti grotam candramā vāi prāṇo vāḡ iti manas pumām vāi prāṇo vāḡ iti strī. 12. tasye 'dvaṇi sṛṣṭvāṇi cithilam bhuvanam āsād aparyāptam. 13. sa manorūpam akuruta. tena tat paryāpnot. dṛḡham ha vā-asye 'dam sṛṣṭam ācithilam bhuvanam paryāptam bhavati ya evam veda. 139.*

*ekādaḡe 'navāke prathamāḡ khaṇḡaḡ.*

IV. 23. 1. *sāi 'ṣṭ' caturdhā vihitā<sup>2</sup> gr̥r udgīthas sāmā<sup>3</sup> 'rkyaṇi jyesṭhabrāhmaṇam. 2. prāṇo nāvo 'd vāḡ gī<sup>4</sup> sa udgīthas. 3. prāṇo vāvā 'mo vāk sā tat sāmā. 4. prāṇo vāva ko vāḡ ṛk tad arkyam. 5. prāṇo vāva jyesṭho vāḡ brāhmaṇam taj jyesṭhabrāhmaṇam. 6. upaniṣadam bho brāhī<sup>5</sup> 'ti. uktā ta upaniṣad yasya te dhātava uktāḡ. tridhātu viṣu vāva ta upaniṣadam abrahme<sup>6</sup> 'ti. 7. etac cakram kṣṇam tāmraṇi sāmavarṇa<sup>7</sup> iti ha smā "ha yadūi<sup>8</sup> 'va' guklakṣṇe tāmro varṇo 'bhyavāiti sa vāi te*

is the *udāna*. 10. Verily that became one, viz. breath. He who thus knows this as becoming one [saying]: "Verily this thus becometh onefold," he becomes at once the first among his own people. 11. Verily now Agni is breath, speech is the earth; Vāyu is breath, speech is the atmosphere; the sun is breath, speech is the sky; the quarters are breath, speech is hearing; the moon is breath, speech is mind; man is breath, speech is woman. 12. That creation of his, when created, was unsteady, not fully completed. 13. He made the form of mind. By it he completed it. Verily stable becomes this creation which was created, not unsteady, completed, for him who knows thus.

IV. 23. 1. This is the fortune divided into four parts, viz. the *udgītha*, the *sāman*, the *arkya*, the chief *brāhmaṇa*. 2. Verily breath is *ud*, speech is *gī*; that is the *udgītha*. 3. Verily breath is he (*ama*), speech is she (*sā*); that is the *sāman*. 4. Verily breath is *ka*, speech is *ṛk*; that is the *arkya*. 5. Verily breath is the highest, speech is the *brāhmaṇa*; that is the highest *brāhmaṇa*. 6. "Sir, tell the *upaniṣad*." "The *upaniṣad* has been told thee, since the elements have been told thee. With three elements separately (?) verily we told thee the *upaniṣad*." 7. "That white, black, copper-red is the color of the *sāman*," he used to say; "when the copper-red color descendeth into the

22. <sup>10</sup> *svā-*.

23. <sup>1</sup> *sāc*. <sup>2</sup> *vihitā*. <sup>3</sup> *B. agīh*; *A. gīh*. <sup>4</sup> *brā-*. <sup>5</sup> *-āh*. <sup>6</sup> *-ṣad*. <sup>7</sup> *-dā* <sup>8</sup> *ve*.

*ṇṛ̥nte<sup>9</sup> daḡana<sup>10</sup> mānuṣam iti tridhātū. sa ūksata kva nu ma uttā-  
nāya<sup>11</sup> gṛyānāye 'mā devatā balim harejyur iti. 140.*

*ekādaṣe 'nuvāke dvitīyaḥ khaṇḍaḥ.*

IV. 24. 1. *sa puruṣam eva prapadanāyā 'vṛ̥ṇta.*<sup>1</sup> 2. *tam purastāt pratyāñcam prāvīṇat. tasmā urur abhanat. tad urasa urastvam.* 3. *tasmā atraśadu etā devatā balim haranti.* 4. *vācam anuharantim agnir asmāi balim harati.* 5. *mano 'nuharac candramā asmāi balim harati.* 6. *cakṣur anuharad ādityo 'smāi balim harati.* 7. *grotram anuharad dīḡo 'smāi balim haranti.* 8. *prāṇam anuharantam vāyur asmāi balim harati.* 9. *tasyāi 'te niṣkḥātāḥ<sup>2</sup> pañthā balivāhanā<sup>3</sup> ime prāṇāḥ. evaṁ hāi 'tam niṣkḥātāḥ pañthā balivāhanās sarvato 'piyanti<sup>4</sup> prāṇa ya evaṁ veda.* 10. *sā hāi 'ṣā brahmāsandīm ārūḍhā. ā hā 'smāi brahmāsandīm haranti<sup>5</sup> adhi ha brahmāsandīm rohati ya evaṁ veda.* 11. *tad etad brahmayagaṣ<sup>6</sup> gṛiyā parivṛ̥dham. brahma hi tu san yagaṣā gṛiyā parivṛ̥dho bhavati ya evaṁ veda.* 12. *tasyāi 'ṣa ādeḡo<sup>7</sup> go 'yam dākṣiṇe 'ksam antaḥ. tasya yac chuklam tad pṛ̥thim rūpaṁ yat kṣṇam tat sāmnam yad eva tāmram iva babhrur<sup>8</sup> iva tad yajusām.* 13. *ya evā 'yam cakṣusi puruṣa eṣa*

white and black, it snatcheth these two unto itself . . . .” He considered: “Where now may these divinities bring tribute to me lying supine?”

IV. 24. 1. He chose man for a resort. 2. He entered him from the front (east), turned toward him. For him he became wide (*uru*). Therefore the breast (*uras*) is called so. 3. To him sitting there these divinities bring tribute. 4. Agni brings to him as tribute speech bringing after. 5. The moon brings to him as tribute mind bringing after. 6. The sun brings to him as tribute sight bringing after. 7. The quarters bring to him as tribute hearing bringing after. 8. Vāyu brings to him as tribute breath bringing after. 9. These are his dug-out paths, carrying tribute, [viz.] these breaths. Thus dug-out paths, carrying tribute, approach from all sides him who knows thus. 10. That [divinity] is seated on the *brahman*-throne. Unto him they bring the *brahman*-throne, he mounts the *brahman*-throne, who knows thus. 11. That same *brahman*-glory is encompassed by fortune. But being the *brahman* he is encompassed by glory [and] by fortune who knows thus. 12. Regarding it [there is] this direction which is here in the right eye. What of it is white, that is the form of the *ṛ*’s; what is black, that [is the form] of the *sāmans*; what is copper-red, as it were, brownish, as it were, that [is the form] of the *yajuses*. 13. What this per-

23. <sup>9</sup> A. -ta. <sup>10</sup> daḡ-; before the ḡ an illegible letter, perhaps crossed out. <sup>11</sup> uttānāya.

24. <sup>1</sup> A. adiḡ. <sup>2</sup> -ā. <sup>3</sup> balim vāh-. <sup>4</sup> B. 'pay-. <sup>5</sup> harati. <sup>6</sup> -ḡa. <sup>7</sup> -ā.

*indra eṣa prajāpatis samaḥ pṛthivyā sama ākāśena samo divā samas sarvena bhūtena. eṣa paro divo dīpyate. eṣa eve 'dam sarvam ity upāsītavyam. 141.*

*ekādaśe 'nuvāke tṛtīyaḥ khaṇḍaḥ.*

IV. 25. 1. *sac cā 'sac cā 'sac ca sac ca vāk ca manas ca [manas ca] vāk ca cakṣuḥ' ca grotam ca grotam ca cakṣuḥ ca gṛadhū ca tapaḥ ca tapaḥ ca gṛadhū ca tāni soḍaśa. 2. soḍaśakalam brahma. sa ya evam etat soḍaśakalam brahma veḍa tam evāi 'tat soḍaśakalam brahmā 'pyeti. 3. vedo brahma tasya satyam āyatanam gamah pratisthā damaḥ ca. 4. tad yathā gṛah prāśyan pāpāt karmaṇo jugupsetāi 'vam evā 'har-ahaḥ pāpāt karmaṇo jugupsetā "kālāt. 5. athāi 'sām daśapadī virāt. 6. daśa puruṣe svarganarakāṇi. tāny enam svargam gatāni svargam gamayanti narakam gatāni narakam gamayanti. 142.*

*ekādaśe 'nuvāke caturthaḥ khaṇḍaḥ.*

IV. 26. 1. *mano narako vān narakah prāṇo narakas cakṣur narakas grotam narakas tvaṇ narako hastān narako gudam narakas ḡḡnam narakah pādān narakah. 2. manasā parikṣyāṇi' vede 'ti veda. 3. vācā rasān vede' 'ti veda. 4. prāṇena*

son in the eye is, that is Indra, that is Prajāpati, the same with the earth, the same with space, the same with the sky, the same with all existence; he shines beyond the sky. One should worship him [saying]: "He is this all."

IV. 25. 1. Being and non-being, non-being and being, speech and mind, [mind and] speech, sight and hearing, hearing and sight, faith and penance, penance and faith: these are sixteen. 2. Sixteenfold is the *brahman*. He who thus knows this sixteenfold *brahman*, him this sixteenfold *brahman* comes unto. 3. The Veda is the *brahman*, truth is its abode, tranquillity and restraint its foundation. 4. As one about to decess the next day would guard himself against an evil action, even so he should day by day guard against an evil action, until the time. 5. Now of these the *nirāj* is ten-footed. 6. There are ten heavens and hells in man. They, having gone to heaven, cause him to go to heaven; having gone to hell, they cause him to go to hell.

IV. 26. 1. Mind is a hell, speech is a hell, breath is a hell, sight is a hell, hearing is a hell, the skin is a hell, both hands are a hell, the rectum is a hell, the penis is a hell, both feet are a hell. 2. He knows: "With the mind I know those things which are to be examined." 3. He knows: "With speech I know saviors." 4. He knows: "With breath I know odors."

*gandhān vede 'ti veda. 5. caksusā rūpāni vede 'ti veda. 6. śrotrena śabdān vede 'ti veda. 7. tvacā saṁsparśān vede 'ti veda. 8. hastābhyām karmāni vede 'ti veda. 9. udareṇā 'śanayām vede 'ti veda. 10. śiṣṇena rāmān vede 'ti veda. 11. pādābhyām adhvano vede 'ti veda. 12. plakṣasya prāsraṇasya prādeṣamātrāt ulāk tat pṛthivyāi madhyam. atha yatrāi 'te sapta rṣayas tad dīno madhyam. 13. atha yatrāi 'ta āśās tat pṛthivyāi hṛdayam. atha yad etat kṣṇaṁ candramasi tad dīno hṛdayam. 14. sa ya evam ete dyāvōpṛthivyor madhye ca hṛdaye ca veḍa nā<sup>2</sup> 'kāmo<sup>3</sup> 'smāl lokāt prāiti. 15. namo 'tisāmāyāi<sup>4</sup> 'taretāya<sup>5</sup> dhṛtarāṣṭrāya pārthugraṇasāya<sup>6</sup> ye ca prāṇān rakṣanti te mā rakṣantu. seasti. kurme 'ti gṛhapatyaś ṣama<sup>7</sup> ity āhavanīyo dama ity anvāhāryapacanaḥ. 143.*

*ekādāṣe 'nuvāke pañcamah khaṇḍaḥ. ekādāṣo 'nuvākas samāptaḥ.*

IV. 27. 1. *kas savitā. kā sāvitrī. agnir eva savitā. pṛthivī sāvitrī. 2. sa yatrā 'gnis tat pṛthivī yatra nā pṛthivī tad agniḥ. te dve yonī. tad ekam mīthunam. 3. kas savitā. kā sāvitrī. varuṇa eva savitā. āpas sāvitrī. 4. sa yatra varuṇas tad āpo*

5. He knows: "With sight I know forms." 6. He knows: "With hearing I know sounds." 7. He knows: "With the skin I know contacts." 8. He knows: "With both hands I know works." 9. He knows: "With the belly I know hunger." 10. He knows: "With the penis I know delights." 11. He knows: "With both feet I know roads." 12. Just one span to the north of the Plakṣa Prāsraṇa is the middle of the earth. And where these seven sages (*Ursa major*) are, that is the middle of the sky. 13. And where these salts are, that is the heart of the earth. And what is black in the moon, that is the heart of the sky. 14. He who thus knows the two centers and the two hearts of the sky and the earth departs not unwilling from this world. 15. Homage to Atisāma Klureta (?), to Dhṛtarāṣṭra, to Pārthugraṇasa, and let those who protect breath protect me. Hail. 'Action' is the householder's fire; 'tranquillity' is the *āhavanīya* fire; 'self-restraint' is the *anvāhāryapacana* fire.

IV. 27. 1. What is Savitar? What is Sāvitrī? Agni is Savitar, earth Sāvitrī. 2. Where Agni is, there is earth; or where earth is, there is Agni. These are two wombs. This is one couple. 3. What is Savitar? What is Sāvitrī? Varuṇa is Savitar, the waters are Sāvitrī. 4. Where Varuṇa is, there the waters

26. <sup>2</sup> *komo*. <sup>4</sup> A. -*sāmaya*; B. -*sāmāya*. <sup>5</sup> *etur*. <sup>6</sup> corrected from *pārījuṣṭ*. <sup>7</sup> -*may*.



*yatra vā*<sup>1</sup> "pas tad varuṇaḥ. te dve yonī. [tad ekam mithunam.]  
 5. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. vāyur eva savitā. ākāśas sāvitṛī.*  
 6. *sa yatra vāyus tad ākāśo yatra vā "kāśas tad vāyuh. te dve*<sup>3</sup>  
*yonī. tad ekam mithunam.* 7. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. yajña eva*  
*savitā. chandāṁsi sāvitṛī.* 8. *sa yatra yajñas tac chandāṁsi*  
*yatra vā chandāṁsi tad yajñaḥ. te dve*<sup>3</sup> *yonī. tad ekam mithu-*  
*nam.* 9. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. stanayitnur eva savitā. vidyut*  
*sāvitṛī.* 10. *sa yatra stanayitnus tad vidyud yatra vā vīdyut*<sup>4</sup>  
*tat stanayitnuḥ. te dve*<sup>3</sup> *yonī. tad ekam mithunam.* 11. *kas*<sup>2</sup>  
*savitā. kṛ sāvitṛī. āditya eva savitā. dyāus sāvitṛī.* 12. *sa*  
*yatrā "dityas tad dyāur yatra vā dyāus tad ādityaḥ. te*<sup>3</sup> *dve yonī.*  
*tad ekam mithunam.* 13. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. candra eva*  
*savitā. nakṣatrāṇi sāvitṛī.* 14. *sa yatra candraś tan nakṣatrāṇi*  
*yatra vā nakṣatrāṇi tac candrah. te dve*<sup>3</sup> *yonī. tad ekam mithu-*  
*nam.* 15. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. mana eva savitā. vāk sāvitṛī.*  
 16. *sa yatra manas tad vāg yatra [vā] vāk tan manaḥ. te*<sup>3</sup> *dve*  
*yonī. tad ekam mithunam.* 17. *kas*<sup>2</sup> *savitā. kṛ sāvitṛī. puruṣa*  
*[eva] savitā. strī sāvitṛī. sa yatra puruṣas tat strī*<sup>4</sup> *yatra vā strī*  
*tat puruṣaḥ. te dve yonī. tad ekam mithunam.* 144.

*dvādaśe 'nuvāke prathamah khaṇḍah.*

are; or where the waters are, there is Varuna. These are two wombs. [This is one couple.] 5. What is Savitar? What is Sāvitrī? Vāyu is Savitar, space Sāvitrī. 6. Where Vāyu is, there is space; or where space is, there is Vāyu. These are two wombs. This is one couple. 7. What is Savitar? What is Sāvitrī? The sacrifice is Savitar, the metres are Sāvitrī. 8. Where the sacrifice is, there the metres are; or where the metres are, there is the sacrifice. These are two wombs. This is one couple. 9. What is Savitar? What is Sāvitrī? Thunder is Savitar, lightning Sāvitrī. 10. Where thunder is, there is lightning; or where lightning is, there is thunder. These are two wombs. This is one couple. 11. What is Savitar? What is Sāvitrī? The sun is Savitar, the sky Sāvitrī. 12. Where the sun is, there is the sky; or where the sky is, there is the sun. These are two wombs. This is one couple. 13. What is Savitar? What is Sāvitrī? The moon is Savitar, the asterisms are Sāvitrī. 14. Where the moon is, there the asterisms are; or where the asterisms are, there is the moon. These are two wombs. This is one couple. 15. What is Savitar? What is Sāvitrī? Mind is Savitar, speech is Sāvitrī. 16. Where mind is, there is speech; or where speech is, there is mind. These are two wombs. This is one couple. 17. What is Savitar? What is Sāvitrī? Man is Savitar, woman Sāvitrī. Where man is, there is woman; or where woman is, there is man. These are two wombs. This is one couple.

27. <sup>1</sup>p. <sup>2</sup>abbreviate here and in the following. <sup>3</sup>B. -un. <sup>4</sup>-ih (!).

IV. 28. 1. *tasyā eṣa prathamah pādo bhūs tat savitur vareṇyam iti. agnir vāi vareṇyam. āpo vāi vareṇyam. candramā vāi vareṇyam.* 2. *tasyā eṣa dvitīyah pādo bhargamayo bhuvo bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candramā vāi bhargah.* 3. *tasyā eṣa trtīyah pādas svar dhiyo yo naḥ pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaḥ<sup>1</sup> ca prajānayatāḥ.* 4. *bhūr bhuvas tat savitur vareṇyam bhargo devasya dhīmahi 'ti. agnir vāi bhargah. ādityo vāi bhargah. candramā vāi bhargah.* 5. *sva dhiyo yo naḥ pracodayād iti. yajño vāi pracodayati. strī ca vāi puruṣaḥ ca prajānayatāḥ.* 6. *bhūr bhuvas svas tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayād iti.<sup>2</sup> yo vā etān sāvitrīṇ evaṁ vedā 'pa punarmṛtyuṁ tarati sāvitrīyā eva salokatān jayati sāvitrīyā eva salokatān jayati.* 145.

*dvādaṣe 'nuvāke dvitīyah khaṇḍah. dvādaṣo 'nuvākas samāptah. ity upaniṣadbrāhmaṇaṁ samāptam.*

IV. 28. 1. This is its first *pāda*: "*Bhūs*; that desirable [splendor] of Savitar." Fire indeed is what is desirable. Waters indeed are what is desirable. The moon indeed is what is desirable. 2. This is its second *pāda*, made up of splendor: "*Bhuvas*; may we obtain the god's splendor." Fire indeed is splendor. The sun indeed is splendor. The moon indeed is splendor. 3. This is its third *pāda*: "*Svar*; who may impel our devotion." The sacrifice indeed impels. Woman and man propagate. 4. "*Bhūs, bhuvas*; may we obtain that desirable splendor of god Savitar." Agni is splendor. The Sun is splendor. The Moon is splendor. 5. "*Svar*; who shall impel our devotion." The sacrifice impels. Woman and man propagate. 6. "*Bhūs, bhuvas, svar*; may we obtain that desirable splendor of god Savitar, who may impel our devotion." He who knows this Sāvitrī thus overcomes second death, he wins the same world with the Sāvitrī itself; he wins the same world with the Sāvitrī itself.

29. <sup>1</sup>-*saḥ*. <sup>2</sup>insert *yajño vāi pracodayati. strī ca vāi puruṣaḥ ca prajānayatāḥ.*

## NOTES.

The MSS. have this heading: *talavakārabrahmaṇe* (!) *upaniṣadbrāhmaṇam*.

In the numbering of the paragraphs the MSS. are careless and inconsistent. A. omits the *anuvāka* and *khaṇḍa* divisions, but numbers successively the paragraphs of each book. I have not thought it worth while to record simple omissions or inaccuracies of B. and C. in the *anuvāka* and *khaṇḍa* divisions, or of all three MSS. in the paragraph-numbers. With book ii. 1, A. and B. begin a new set of numbers (at the end of the paragraphs), omitting however the first three paragraphs (ii. 1-3), and numbering ii. 4 as 2; but after this regularly ii. 5 = 5, etc., to the end of book iii., iii. 42 = 57. There are remnants of a still different system of numbering in B., where the first three paragraphs of book iii., in addition to the other figures, are numbered as 56, 57, and 58 respectively; iii. 18. has in B. the additional number 70; iii. 22. has 73; iii. 32. has 79. The numbering of these last three chapters is clearly at variance with that of the first three of the book, and also with the order of the paragraphs in our text.

I. 1. 1 ff. Cf. 8. 1 ff.

I. 1. 2. Cf. GB. i. 6, *sa* (*prajāpatiḥ*) *khalu pṛthivyā evā 'gnim nīramimatā 'ntarikṣād vāyūṁ diva ādityam*. The rest is different. — *prāṇedat*: cf. JB. i. 354, *tasya* (i. e. *yajñasya*) *yo rasah prāṇedat* . . .

I. 1. 7. Cf. Māit. U. vi. 23, *athā 'nyatrā 'py uktam yaj çabdas tad om ity etad akṣaram*.

I. 1. 8. *tāny* . . . *aṣṭāu*: i. e. *pṛthivī*, *agni*; *antarikṣa*, *vāyu*; *dyu*, *āditya*; *vāc*, *prāṇa*. — The whole paragraph is repeated at i. 6. 6; and, omitting *etāny*, i. 33. 11; 34. 2. — *aṣṭācaphālḥ paçavas*: cf. JB. iii. 241, 247, *aṣṭākṣarā vāi gāyatrī*. *aṣṭācaphālḥ paçavaḥ*; TMB. iii. 8. 2 (ÇB. vi. 2. 2. 15). Elsewhere—e. g. TS. vi. 1. 6. 2; iii. 2. 9. 4; AB. i. 21. 15; 28. 11—the *jugalī* is connected with the domestic animals.

I. 2. 3. *ovāṣc* . . . *ovā*: cf. iii. 39. 1 (i. 8. 1).

I. 2. 4. *parāñ*: here 'to no purpose,' as AB. iii. 46. 2, 3, 4. In paragraphs 5 and 6 it has its ordinary meaning. The *-āñ* for *-āk* also in *nyañ* i. 6. 1: cf. Kāth. U. ii. 4. 1 (and Böhtlingk's note); Āit. U. iii. 3; Māit. U. vi. 17 (*avāñ*); but *parāk* and *arvāk* at i. 9. 5.

I. 2. 5. *sa sarvā* . . . '*nusamhvāti*': cf. TB. ii. 3. 9. 6, *sarvā diço 'nusamhvāti*; iii. 10. 4. 2, *sarvā diço 'nusamhvāhi*.

I. 3. 1. *etābhyām*: scil. *devatābhyām*: cf. below, 8, *etūbhīr devatābhir*.

I. 3. 2. *sa yathā* . . . : cf. ÇB. xiv. 6. 1. 8 (=BAU. iii. 1. 8); ix. 3. 8. 6; JB. ii. 418, *sā yathā vṛkṣam ākramanūir ākramamāṇā iyād evam eva* . . . *svargam lokam rohanto yanti* (AB. iii. 19. 6-7).

I. 3. 3. *mṛtyu* is also identified with *açanāyā* BAU. i. 2. 1, and below iii. 12. 2. The peculiar *ā* is supported by 4; iii. 12. 2; iv. 24. 9; and JB. i. 136 (three times); but *açanāyantiḥ* and *açanāyeyuḥ* JB. i. 117.

I. 3. 4. *annam . . . candramāḥ* : cf. KBU. iv. 2, *candrumasy annam* ; Māit. U. vi. 5.

I. 3. 4. 5. Cf. JB. i. 136, *annenā 'ṣanayām ghnanti. tāh-tām açana-yām annena hatvā svargam lokam ārohan.*

I. 3. 6. The emendation *rathasya* is made certain by RV. viii. 91 (80). 7, *khe rathasya khe 'nasaḥ.*

I. 3. 7. The meaning of *athu yad . . . pratihārāt* is obscure.

I. 3. 8. *yathā 'gninā . . . saṁsrjyeta* : cf. JB. i. 81 (twice) *yathā 'gnāv agnīn abhīsamādūḥyāt tāḍṛk tat.* The precative *āsiṅyād* (AÇS. ii. 3. 5, *āsiṅyād*) among these optatives is very surprising, and calls perhaps for an emendation (*āsiṅced*?).

I. 4. 1 ff. Cf. iii. 39. 3 ff.

I. 4. 2. *ativyadhī . . . çūrah* : a Vedic reminiscence : cf. VS. xxii. 22, *rājanyaḥ çūra iṣavyo 'tivyādhi* ; TS. vii. 5. 18, *rājanya iṣavyaḥ çūro mahāratho jāyatām* ; ÇB. xiii. 1. 9. 2, *rājanyaḥ çūra iṣavyo 'tivyādhi mahāratho jāyatām.*

I. 4. 3. *daçavāji* : perhaps 'of tenfold strength.'

I. 4. 4. On the inferiority of the ass to the horse cf. TS. v. 1. 2. 2 ff. ; ÇB. vi. 4. 4. 7.

I. 4. 5. *kubhra* occurs again at iii. 39. 5. Neither this nor MS. ii. 5. 3 (p. 50. 16, 18) cast light on the exact meaning of the word. — *anāryas* : the emendation is doubtful, but a change from *ryy* to *rthy* would be easy in a Devanāgarī MS. Instead of *rājñāḥ*, *rājyam* would be expected : cf. TS. ii. 6. 6. 5, *ya evaṁ veda pra rājyam annādyam āpnoti* ; ÇB. ii. 4. 4. 6, *rājyam iha vāi prāpnoti ya . . .*

I. 4. 5. *hiṁ vo* : *hiṁ bhā* would be expected, as in 1.

I. 5. 1. *ne* : read so with the MSS. ; *ṇ* as below iii. 3. 1 ; 14. 8, *-nir-bhiṇṇa* ; iv. 3. 3 ; 21. 8, *sarvāṅgāṇi* ; iv. 1. 8 MSS. *ayāṇy* ; AB. i. 13. 4 ; 30. 5 : cf. Tāit. Prāt. vii. 4.

I. 5. 2. *satyam* : the emendation is doubtful, the whole chapter obscure.

I. 5. 3. *yāvati . . . prthivī* : cf. TS. ii. 6. 4. 3 ; 5. 2, etc.

I. 5. 6. *ṽgrh + ud* of the lifting up of a cup, as AB. vii. 33. 2, *tān* (i. e. *camasān*) *yatro 'dgrhṇīyus tud enum upodgrhṇīyāt.* — *manasā* : i. e. 'in silence,' opposed to *vācā*, as i. 58. 6, etc.

I. 6. 1. *tena vā etam . . . nidadhyād iti* : the text as it stands is unintelligible, the chapter obscure throughout.

I. 6. 2. *raçmīn . . . vyūhati* : cf. Iça U. 16, *yama sūrya prajāpatya vyūha raçmīn . . .*

I. 6. 4. *anālayanam* : formed from *ālaya* as *anīlayana* (Tāit. U. ii. 7) from *nīlaya*, and meaning the same.

I. 7. 1. There is no indication of a lacuna between *te* and *kuroti* in any of the MSS.

I. 7. 2. *catvāri vak . . . vadanti*, = RV. i. 164. 45 ; repeated below, at i. 40. 1.

I. 7. 3. *sa yathā 'çmānam . . .* : the same comparison occurs again below at i. 60. 8 and ii. 3. 12-13 ; in all three passages read *loṣṭo* (for *loṣṭho*) : cf. Chānd. U. i. 2. 7, 8, *yathā 'çmānam ākhaṇam rtvā* (Böhtlingk inserts *mṛtpiṇḍo*) *vidhvāṁsata evaṁ hāi 'va sa vidhvāṁsate ya . . .* ;

BAU. i. 3. 8, *sa yathā 'cmanam ṛtvā loṣṭo vidhvaṇsetāi 'vaṇ hāi 'va vidhvaṇsamānā viṣvaṇco vineṣuḥ*.

At the end B. and C. have *iti svarakhaṇḍaḥ*.

I. 8. 1 ff. Cf. I. 1. 1 ff.

I. 8. 4, 5 = iii. 19. 3, 4.

I. 8. 7. *dravantam*: it is barely possible to support the reading of the MSS. *dravam* by RV. iv. 40. 2 b.

I. 8. 10. *marimṛcītū*: the exact meaning is as doubtful here as it is ÇB. iv. 5. 1. 10: cf. Eggeling's note, SBE. xxvi. 388.

I. 8. 11. *tenāi 'nam . . .*: cf. JB. i. 322, *sa yathā madhūnā lājān prapuyād evam evāi 'tenā 'kṣareṇa sāmān (!) rasam dadhāti*; and ii. 77, *yathā madhv āsicya lājān āvapet tad anyathāi 'va syāt tādṛk tat*.

I. 8. 12. *ayāśm*: the clause is so much abbreviated as to be obscure. The peculiar position of the *pluti*-mark in the MSS., though repeated twice, is very probably due to a mistake. Cf. Schroeder, MS., i., introduction, p. xxx, and ZDMG. xxxiii. 187.

I. 9. 2. *vāg ity ṛk*: cf. Chānd. U. i. 3. 4; 7. 1; BAU. i. 5. 5.

I. 9. 4. *aśūu*: those enumerated in 2. — *bahur bhūyas*: cf. RV. i. 188. 5, *bahviḥ ca bhūyasīḥ ca*.

I. 9. 5. *vyomānto vācaḥ*: I have taken *vyomāntaḥ* here in its primary sense; see below, note to i. 10. 4.

I. 10. 3. *yathā sūcyā . . .*: cf. JB. ii. 10, *yathā sūcyā palāṇāni saṁtṛṇāni syur evam elenā 'kṣareṇe 'me lokās saṁtṛṇāṇi*; Chānd. U. ii. 23. 4, *tad yathā caṅkūnā sarvūṇi parṇāni saṁtṛṇāṇy evam omkāreṇa sarvā vāk saṁtṛṇā*. These parallel passages show that *caṅku* in the Chānd. U. may be taken in its ordinary meaning of 'pin' (AB. iii. 18. 6).

I. 10. 4. *daṇḍā . . .*: the same series of numerals is repeated at i. 28. 3 and 29. 5. Cf. Weber, ZDMG. xv. 182 ff. The series at TMB. xvii. 14. 2 is very similar to this; the chief difference is *badva* (cf. AB. viii. 22. 4) for *padma*; *vyomānta* occurs nowhere else, and the meaning given to it is purely conjectural. It occurred above, i. 9. 5, in its ordinary sense.

I. 10. 5. Cf. KB. viii. 9, *tā parovariyasīr abhyupeyāt. trīn agre stanān atha dvāv athāi 'kam paraspāra eva tān lokān varīyasuḥ kūrute*; AB. i. 25. 6, *parovariyāṇso vā ime lokā arvāg aṅhīyāṇsaḥ*.

I. 10. 10. *satyam . . āpa*: cf. RV. x. 85. 1, *satyeno 'tābhītā bhūmīḥ*.

I. 11. 1. *annakācinīr*: it would be easy to emend to *-kāṅkṣiṇīr* or *-kāminīr*, were it not for the fact that the word occurs twice again, without any variants, in a similar story, JB. i. 88, *prajāpatiḥ prajā asṛjata. tā enam sṛṣṭā annakācinīr abhitas samantam paryaviṣan. tābhyo himkāreṇā 'nnādyam asṛjata . . tam elat prajā annakācinīr abhitas samantam pariviṣanti. tābhyo himkāreṇāi 'vā 'nnādyam sṛjate*; also JB. ii. 148, *tā enam annakācinīḥ prajā abhyupāvavṛdhuh*; and at JB. ii. 149, *tā enam annakācinīḥ (MSS. -cin-) prajā abhyupāvartante*.—The same tautological expression *tam . . sarve devā abhitas samantam paryaviṣan* occurs at JB. ii. 142.

I. 11. 2-3; 12. 1-2, 4. Cf. Chānd. U. ii. 9. 2-8, where however the *pratihāra* is connected with the embryos, and the *upadrava* with the forest-animals.

I. 11. 5. Cf. JB. iii. 218, *prajāpatiḥ paçūn asṛjata. te 'smāt* (MSS. -n) *sṛṣṭā asaṁjānānā apākrāman* (MSS. -krā-). so 'kāmayatā 'bhi mā paçavas saṁjānīran. na mad apakrāmeyur iti. sa etat sāmā 'paçyat tenā 'stuta. tato vāi tam paçavo 'bhisamañānata (MSS. -samañ-) tato 'smād anapakramiṇo 'bhavan. tad u (MSS. vi) hiñkāram bhavati. hum iti vāi paçavas saṁjānate hum iti mātā putram abhyeti hum iti putro mātaram.

I. 11. 5. *tantasyamānā*: the emendation is doubtful.

I. 12. 1. *upadravaṁ gṛhyanta*: the pun here is not quite clear to me; perhaps *upadrava* is to be taken as 'mishap,' and reference is made to the harmful nature of the Gandharvas: cf. AV. viii. 6. 19; Pischel, *Ved. Stud.* i. 80.

I. 12. 4. Cf. Chānd. U. ii. 9. 1-8; ii. 14.

I. 12. 5. Cf. Chānd. U. ii. 9. 1, *sarvadā samas tena sāma*.

I. 12. 7. Cf. Chānd. U. ii. 5. 1; 16. 1; ŚB. iii. 1; below i. 35. 2 ff.

I. 12. 9-13. 1. Cf. Chānd. U. ii. 3. 1-2; 15. 1; ÇB. i. 5. 2. 18; ii. 2. 3. 8.

I. 13. 1. *yad vṛṣṭāt . . .*: cf. ÇB. ii. 6. 3. 7, *vṛṣṭād oṣadhayo jūyante*.

I. 13. 5. Cf. Chānd. U. ii. 7. 1; below, 33. 3.

I. 15. 1. *anṛcena sāmānā*: cf. A. C. Burnell's *Ārṣeyabrāhmaṇa* (Man-galore, 1876), Introduction, p. xi ff., "by a *sāman* was intended a melody or chant, independent of the words; . . . the earliest records that we have make a distinction between the chant and the words, and treat the first as of more importance." To the references there given may be added AÇS. ix. 9. 9 (see Weber, *Ind. Stud.* x. 156, and *Sitzungs-b. d. Berliner A. d. W.* (1892), p. 807), and below i. 18. 8 and 21. 9.

I. 15. 4. *prasāma, prasāmi*: the former is not found elsewhere, the latter occurs in the likewise obscure passage ÇB. iii. 9. 1. 9, *vāg vāi sa-rasvaty annaḥ sonas tasmād yo vīcā prasāmy annādo hāi 'va bhuvati*, from which it would seem that *prasāmi* might mean 'abundantly' rather than 'imperfectly' (PW., pw., Eggeling): cf. Chānd. U. ii. 8. 3.

I. 16. 4. *ṛci sāma gāyāma*: i. e. 'sing a ṛc to a *sāman*-melody': cf. Burnell's *Ārṣeyabrāhmaṇa*, Introd. p. xii, "A *sāman* is sung (*gāt*) on (or, as we should say, to) a ṛc (*ṛci*). This idiom is an old one, for it occurs in the Brāhmaṇas repeatedly; if the ṛc (or words) really formed part of the *sāman*, this idiom would be impossible."

I. 16. 5. *te*: i. e. the chants of the noon and evening libations.

I. 16. 5. The present *kāmayate* of all MSS. has certainly crept in from 9.

I. 16. 5. On the redundant pronoun see Delbrück, *Altind. Synt.*, p. 215; Whitney, *AJPh.* xiii. 304.

I. 18. 1. Cf. JB. i. 283 ff. (partly translated by Whitney, *Trans. Am. Philol. Assoc.* xxiii. 30), *prajāpatir devān asṛjata. tān* (A.B. *tā*) *mṛtyuḥ (-uḥ) pāpmā 'nvasṛjyata. te devāḥ prajāpatim* (*prajān*) *upetyā 'bruvan kasmād* (*asmā*) *u no 'sṛṣṭhā* (*sṛṣṭā*) *mṛtyuḥ cen naḥ* (*na*) *pāpmānam anvavasarakṣyann* (*-sṛkṣy-*) *āsithe 'ti. tān* (A.B. *tā*) *abracic* (A.B. *br-*) *chandāṁsi sambharata tāni yathāyatanam praviṣata tato mṛtyunā pāpmanā vyāvartayathe* (*-vṛṣy-*) *'ti. vasavo* (*savo*) *gāyatrīm samabha-*

ran (saṁbh-). *tām te prāviṣan. tām sã (sa) 'cchādayat. viçve devā anu-  
ṣṭubhañ samabharan. tām te prāviṣan. tām sã 'cchādayat (-n). marutañ  
pañktiñ samabharan. tām te prāviṣan. tām sã 'cchādayat. sādhyāç cã  
'ptyāç cã 'ticchandasañ (C. -dānsam) samabharan. tām te prāviṣan.  
tām sã 'cchādayat (C. -n). 284. savanāny eve 'ndrāgnī anuprāviṣatām.  
tato vai tām (tā) mṛtyuḥ pāpmā na nirajānāt. kuto hi tasya mṛtyuḥ  
pāpme 'çisyate yañ na nirajānāti. na hāi 'nam mṛtyuḥ pāpmā 'nuvin-  
dati ya evañ veda. chandāñsi vāva tām mṛtyoḥ pāpmāno 'cchādayan  
(C. -dāy-). tad yad enān (-nā) chandāñsi mṛtyoḥ pāpmāno 'cchādayañs  
tac chandasāñ chandastvam. chādayanti evāi 'nāñ chandāñsi mṛtyoḥ  
pāpmāno ya evañ veda.*

I. 18. s-4. Cf. Chānd. U. i. 4. 2, *devā vāi mṛtyor bibhyatas trayīñ  
vidyām prāviṣan. te chandobhir acchādayan. yad ebhir acchādayañs  
tac chandasāñ chandastvam.*

I. 18. s. *rey asvarāyām* : cf. i. 21. 9, *etāvad vāva sāmā yāvāñ svaruḥ.  
ṛg vā eṣa rte svarād bhavati*, whence it appears that a *re* without mel-  
ody (*sāman* = *svara*) is meant : see above, i. 15. 3 ; 18. 4.

I. 18. s. The Chānd. U. i. 4. 4 identifies *svara* and *om*.

I. 19. s. *etena hā 'sya sarveno 'dgūtam . . .* : cf. i. 57. 9 ; 58. 10. The  
construction of *çvraçe* + *ā* with the ablative (instead of dat. or loc.)  
is noteworthy.

I. 20. s. *tad yathā . . .* : cf. JB. i. 144, *yathā vā akṣema cakrāñ vi-  
ṣkabdhūv evam etene 'māñ lokāñ viṣkabdhūñ* ; RV. vii. 99. 3.

6. The three *āgās* are described below, i. 37. 1. — The precise tech-  
nical meaning of *āgīta*, *vābhūti*, *pratiṣṭhā*, and *pragā* is obscure.

I. 21. 4. The paragraph is not clear to me ; *ahorātrā* as feminine is  
very irregular ; *prācīr* I have taken in the sense of *parācīr* (into which  
it should perhaps be corrected) 'successive,' as AB. vi. 18. 6 ff.

I. 21. s. *ṛg vā . . .* : cf. above, i. 18. 8.

I. 22. s. Cf. TS. vi. 3. 1. 4-5, *nā 'dhvaryur upagāyē. vāgvīryo vā  
adhvaryuḥ. yad adhvaryur upagāyēd vdgātre vācāñ sampratyacched  
upalāsukā 'sya vāk syāt.*

I. 23. s. *tasyā 'bhipīlitasya . . .* : this is a clear contradiction of i. 1. 6.

I. 24. 1. The same play between *akṣara* and *çkṣar* in Amṛtanūda U.  
24, *yad akṣaram na kṣarate kadūcit* (Ind. St. ix. 32) ; cf. also ÇB. vi. 1.  
3. 6.

I. 24. 2. The same play between *akṣara* and *çkṣi* is repeated below,  
i. 43. 8.

I. 25. s. *atha yathā . . .* : i. e. as insignificant as a pail in comparison  
with a river.

I. 25. r. Cf. JB. i. 324, *trāiṣṭubho vā asāv ādityaç çuklañ kṣṣam  
puruṣaḥ.*

I. 25. s. *yo 'gnir mṛtyus saḥ* : cf. ÇB. ii. 2. 4. 7, 9, *agner mṛtyor  
ātmanam atrāyata* ; JB. i. 12, *devā vāi mṛtyunā samayatanta. sa yo ha  
sa mṛtyur agnir eva saḥ*. — Chānd. U. iii. 1-4 and vi. 4. 2 are quite  
different from this paragraph.

I. 25. 10. On the *puruṣa* of the sun cf. KBU. iv. 3 ; Chānd. U. i. 6. 6 ;  
iv. 11. 1 ; BAU. ii. 1. 2 ; iii. 9. 12.

I. 26. 1. Cf. JB. i. 324, *trivṛc cakṣuç çuklañ kṣṣam kunīnikā* ; 324,

*trāṣṭubham idam cakṣuḥ ṣuklam kṛṣṇam puruṣaḥ*; ÇB. xii. 8. 2. 26, *trivrd vā idam cakṣuḥ ṣuklam kṛṣṇam kanīnakā*; below i. 34. 1.

I. 26. s. *tad yās tā āpo . . .*: cf. i. 29. 5; 38. 5; ÇB. ii. 1. 1. 3: cf. AA. iii. 2. 2-4.

I. 26. 4. On the *puruṣa* of the eye cf. KBU. iv. 18, 19; Chānd. U. i. 7. 5; iv. 15. 1; BAU. ii. 3. 5; iv. 2. 2; v. 5. 2, 4, etc.

I. 26. 5. The paragraph is obscure.

I. 26. 6 ff. The Chānd. U. vi. 4. 4. mentions *rohitam*, *ṣuklam* and *kṛṣṇam rūpam* of the lightning.

I. 26. 8. On the *puruṣa* in lightning cf. KBU. iv. 5; Chānd. U. iv. 13. 1; BAU. ii. 1. 4; 5. 9.

I. 27. 1. *adhyāste*: very likely in the sense of 'prevails,' which PW. assumes for it in RV. i. 25. 9. — *annaṁ kṛtvā*: because death is hunger: above i. 3. 3; BAU. i. 2. 1, 4.

I. 28. s. *sa eṣa saptaraçmir vṛṣabhas tuviṣṇān*: the last three words are quoted from the *ṛc* below, 29. 7 (RV. ii. 12. 12a).

I. 28. s. On these numerals see above, note to i. 10. 4.

I. 29. 7. The *ṛc* is RV. ii. 12. 12.

I. 29. s. *eṣa hy eva . . . vṛṣabhaḥ*: cf. JB. ii. 87, *indro vā akāmayata vṛṣabhas sarvāsām prajānām syām vṛṣabhatām gaccheyam iti. sa etam yajñam apaçyāt tam āharat tenā yajata. tato vāi sa vṛṣabhas sarvāsām prajānām abharad vṛṣabhatām agucchat. — mahīyā* here and below (46. 2; 48. 5) was certainly connected with *mahant* rather than with *ymah*: cf. PW. s. v. *ymahīy*; the commentator of TS. vii. 5. 10 explains it by *pūjā*.

I. 30. s. *anīṣedhaṁ sāma*: *nīṣedha* is the epithet of several *sāmans*.

I. 30. s. = i. 45. 6. — AB. iv. 2. 3. states that the *nāndanānī sāma* (SV. ii. 653) is *abhrātṛvyam* and *bhrātṛvyahā*: cf. also *Ind. Stud.* iii. 203, 208.

I. 31. s. Very differently on the sevenfold *sāman*, Chānd. U. ii. 8 ff. — *yā devatāḥ*: on the divinities of the different quarters see BAU. iii. 9. 20 ff.

I. 32. 1. The *ṛc* is RV. viii. 70 (59). 5.

I. 33. s. *tad yad vāi brahma sa prāṇaḥ*: this is the doctrine of Kāu-ṣītaki and Pāṇīnya (KBU. ii. 1; 2.), of the sacrificial fires as revealed to Upakosala Kāmalāyana (Chānd. U. iv. 10. 5), and one of the explanations of Varuṇa to Bhṛgu (Tāit. U. iii. 3. 1). The same was taught by Udaṅka Çāulbāyana (BAU. iv. 1. 2). For a refutation of it see BAU. v. 13. 1.

I. 33. s. Cf. i. 13. 5. — *manu eva hīṅkaraḥ*: cf. Chānd. U. ii. 11. 1. *vāk prastāvah*: cf. Chānd. U. ii. 7. 1; 11. 1.

I. 33. 4. *karoty eva vācā*: cf. below ii. 2. 8; iii. 32. 9, *sa eṣa prāṇo vācā karoti*; ÇB. iv. 6. 7. 5, *sā yatre 'yam vāg āsīt survam eva tatṛā 'kriyata sarvum prājñāyātā 'tha yatra mana āsin nāi 'va tatra kiṁ canā 'kriyata na prājñāyata no hi manasā dhyāyataḥ kaç canā* "jānāti"; Mahānār. U. iv. 7, *vācā kṛtaṁ karma kṛtam*; VS. xiii. 58 and comment on it, ÇB. viii. 1. 2. 9. — *gamayati manasā*: cf. Chānd. U. v. 10. 2 (= iv. 15. 6), *tat puruṣo manasa enān brahma gamayati. — tad etan . . . manah*: cf. Māit. U. vi. 34, *tāvan mano nirodīhavyaṁ hṛdi yāvat kṣayaṁ gatam*.



I. 38. s. *agnih̄ prastāvaḥ*: cf. Chānd. U. ii. 2. 1. — *āditya udgithaḥ*: cf. Chānd. U. ii. 20. 1 (i. 8. 1).

I. 38. 7. The same etymology recurs below, 40. 6; 48. 7; 51. 2; iv. 18. 2.

I. 38. s. For the identification of sun and moon with the *sāman* cf. Chānd. U. i. 6. 3, 4.

I. 34. 1. Cf. above 26. 1.

I. 34. s. *sa eṣa āhutim atimatya* and *ta eta āhutim atimatya* in 5 refer to pāda c of the *ṛc* quoted in 6.

I. 34. s. The stanza is AV. x. 8. 35, which reads *sadhriciḥ* for *samīciḥ* in 3, and *āhutim* in c. In *b* *dadante* (manuscript reading: see Whitney, *Index Verb.*) should be restored for *dadate* of the edition. For *diṣas samīciḥ* cf. ÇB. vii. 8. 1. 24.

I. 34. 7. The stanza is AV. x. 8. 36, which has *eṣām* for *eko* in c, and *eke* for *anye* in d.

I. 34. 11. *tā etās . . . annādyāya*: obscure and probably corrupt.

I. 35. 1. *saṁvatsara*: 36. 1, *parjanye*, 4, *puruṣe*, and 10, *devatāsu*, prove it to be locative.

I. 35. 2 ff. Cf. above, i. 12. 7.

I. 35. 4. A similar play on *varṣaḥ* and *varṣāḥ* ÇB. ii. 2. 3. 7.

I. 35. s. *nidhanakṛta*: *nidhanikṛta* would be expected, but cf. the similar passage ÇB. iii. 1, which ends *hentanto nidhanam. tasmād dhe-mantam prajā nidhanakṛtā ivā "sate nidhanarūpam ivāi 'turhi*.

I. 36. 1. Cf. Chānd. U. ii. 3. 1 and 15. 1; similarly TS. i. 6. 11. 3-4; ÇB. i. 5. 2. 18.

I. 36. s. *pratyag*: contrasted with *ūrdhva* in 4, as Kāth. U. i. 5. 3, *ūrdhvam prāṇam unnayaty apānam pratyag asyati* (cf. Chānd. U. iii. 13. 3, *yo 'sya pratyāñ suṣiḥ so 'pānaḥ*. 5, *yo 'syo "rdhvaḥ suṣiḥ sa udānaḥ*). It corresponds to *āvṛtta* in Chānd. U. ii. 2. 2, *lokā ūrdhvāc cā "vṛttāc ca*.

I. 36. s. Cf. Chānd. U. ii. 19.

I. 36. s. Cf. Chānd. U. ii. 7.

I. 36. 10. Cf. Chānd. U. ii. 20.

I. 37. 1 ff. On this distribution of the *savanas* among the different divinities see Eggeling's note, SBE. xii., p. xviii.

I. 37. 2. On the manner in which the *çastras* of the three *savanas* should be sung cf. AB. iii. 44. 5. Also below i. 51. 6 ff.—The term *mandra* is frequently connected with Agni in the RV. Differently Chānd. U. ii. 22. 1, where the *vinardi sāmnah̄* is regarded as Agni's *udgitha*. — *ṛdhoti* with accusative, like *ṣṣuṣ*.

I. 37. s. *ghoṣiṇī*, *upabdimatī*: these two adjectives are also combined JB. i. 253, *yasmād etad ghoṣi 'vo 'pabdimad iva gīyate tasmād ghoṣi 'vo 'pabdimad iva garbhā jāyante*: cf. AB. iv. 9. 3, *açvarathene 'ndra ājim adhāvat. tasmāt sa uccāirghoṣa upabdimān kṣatrasya rūpam. āndro hi saḥ*. The Chānd. U. assigns to Indra the *çlakṣṇam balavat sāmnah̄*.

I. 37. s. *uccā*: i. e. 'further on': cf. below 7.

I. 37. s. The Chānd. U. also attributes the *krāuñcam sāmnah̄* to Bṛhaspati, while in TS. ii. 5. 11. 1 it is assigned to the Asuras: *yat krāuñcam anvāhā "suram tad yan mandram mānuṣam tat*. As to its char-

acter, cf. comment. on TS. v. 5. 12. 1, *krāuñco dāruṇasvanah pakṣi-viṣeṣah*.

I. 38. 2. *nitarām* may mean 'in a low tone.' The rest of the chapter is obscure and partly corrupt.

I. 38. 3. A *loma sāman* is mentioned TMB. xiii. 11. 11. The point of the pun between *loma* [sāman] and *lomaçñi* (perhaps 'covered with herbs') *çmaçñāni* is not clear.

I. 38. 4. *galūnasa* : the exact form of the name is not quite certain ; at J.B. i. 316, A.B.C. read *galāna*, D. *galūna*. — *çāmūlaparṇābhyaṃ* : probably corrupt ; but I have not corrected the *ū* into *ī*, because *çāmīla* is only found as adjective, 'made of *çāmī*-wood.'

I. 39. 1. Pāluṣita is probably the same person as Pāluṣi, Chānd. U. v. 11. 1 (ÇB. x. 6. 1. 1), who is (Chānd. U. v. 13. 1) also addressed as Prācīnayogya.

I. 39. 2. *sāmnaḥ pratiṣṭhā* : cf. BAU. i. 3. 29, *tasya hāi 'tasya sāmno yaḥ pratiṣṭhām veda prati ha tiṣṭhati. tasya vāi vāg eva pratiṣṭhā* etc.; Sāmavidh. B. i. 12, *yo ha vāi sāmnaḥ pratiṣṭhām veda prati ha tiṣṭhaty asmiñç ca loke 'muṣmiñç ca. vāg vāva sāmnaḥ pratiṣṭhā. yad v etad vāg ity iḡveduḥ saḥ. ɣei sāma pratiṣṭhitam*.

I. 39. 4. *sāmnaḥ suvarṇam* : cf. BAU. i. 3. 28, *tasya hāi 'tasya sāmno yaḥ suvarṇam veda bhavati hā 'sya suvarṇam tasya vāi svara (!) eva suvarṇam* etc.; Sāmavidh. B. i. 11, *yo ha vāi sāmnaḥ svañ yaḥ suvarṇam veda svañ ca ha vāi sāmnaḥ suvarṇam ca bhavati. svaro (!) vāva sāmnaḥ svañ tad eva suvarṇam*.

I. 40. 1. The verse is RV. i. 164. 45.

I. 40. 2. *vag eva sāma* : cf. BAU. i. 3. 24, *vāg vāi sāma*.

I. 40. 3. The meaning of this paragraph is not quite clear.

I. 40. 5 ff. Cf. KB. ii. 8.

I. 40. 7. *prāyā evā 'suh* : cf. ÇB. vi. 6. 2. 6, *prāṇo vā asuh*.

I. 41. 4. The *ɣe* is RV. i. 89. 10.

I. 41. 7. The same five *puruṣas* are mentioned BAU. ii. 1. 2 (sun), 3 (moon), 4 (lightning), 8 (waters); 3. 9 (eye); KBU. iv. 3 (sun), 4 (moon), 5 (lightning), 10 (waters), 17 and 18 (eyes). Slightly different Chānd. U. iv. 11. 1 (sun); 12. 1 (moon); 13. 1 (lightning); 15. 1 (eye), 6 (mind).

I. 43. 5. *yat paçuṣu . . .* : cf. Tāit. U. iii. 10. 3; TB. iii. 8. 7. 2.

I. 43. 9. Cf. Māit. U. vii. 11, *puruṣaḥ cakṣuṣo yo 'yam dakṣiṇe 'kṣiṇy avasthitaḥ | indro 'yam . . .*

I. 43. 10 = iv. 24. 3.

I. 43. 11. The list of adjectives, with the exception of *jyotiṣmān*, corresponds to the qualities enumerated above, 42. 3 ff.

I. 44. 1. The *ɣe* is RV. vi. 47. 18.

I. 44. 5. *harayaḥ = ādityasya raçmayah* : cf. Nirukt. vii. 24, *ādityasya harayaḥ suparṇā harayā ādityaraçmayas te*. — For the etymology cf. SB. i. 1. 13, *pūrvapakṣāparapakṣāu vā indrasya harī tābhyañ hi 'dam sarvañ harati*.

I. 44. 6. The stanza is RV. iii. 53. 8.

I. 44. 9. *imāḥ . . . suñcaksāṇaḥ* : cf. RV. vi. 58. 2.

I. 45. 1. The metre of the verses in 1 and 2 is defective. The thought of the first *çloka* is similar to RV. i. 164. 46 (AV. ix. 10. 28),

pāda c of which ends like pāda d here. For the end of pāda d of the second stanza, cf. below, iii. 2. 1.

I. 45. 4. to the end is repeated *verbatim* at iii. 37. 6 ff., which has been used in emending the MSS. reading here. — *lelāyati*: the verb, in the same sense, is repeated below at 51. 3; 55. 3; 58. 7; also JB. i. 299, *prajāpatir yasmād yoneḥ prajā asṛjata so 'lelāyad eva sa dīpyamāno bhrājamāno 'tiṣṭhat*; MS. i. 8. 6 (p. 123. 12.), *yad aṅgāreṣu vyavaçānteṣu lelāya vi 'va bhāti tad devānām āsyam*: cf. ApÇS. vi. 9. 2.

I. 45. 5. *pāpmā nyaṅgaḥ*: *pāpmānyaṅgaḥ* would be expected, but cf. below ii. 12. 1, and JB. i. 10, *tad yuthā 'hir . . .* (MSS. *ayyeddhmāte*) *na kaç cana nyaṅgaḥ pāpmā pariçisyata evaṁ hāi 'vā 'smīn na kaç cana nyaṅgaḥ pāpmā pariçisyate ya evaṁ vidvān agnihotraṁ juhōti*.

I. 46. 2. On *sajāta*, see Eggeling's note on ÇB. v. 4. 4. 19. — *mahīyā*: cf. above, i. 28. 8.

I. 46. 5. *caturdhā*: the conjecture is uncertain; perhaps the reading was *pañcadhā*.

I. 48. 5. The paragraph is not clear.

I. 48. 7. *samāitat*: it would be easy to regard this form and *anvāitat* (iii. 38. 10) as due to dittography of the following *tat*, were it not for AV. xviii. 3. 40, *anvāitat*, which is protected by the metre.

I. 48. 8. *janitā*: so emended after Chānd. iv. 3. 7. Perhaps it would be better to correct it into *janayitā*: cf. below, iii. 38. 3, and JB. ii. 386, *prajāpatih prajānām prajānayitā*.

I. 50. Cf. below, 53 ff., 56 ff.

I. 50. 4. *sunoti* is the MSS. reading throughout, although one would rather expect *sanoti*. But cf. AB. iv. 17. 3, where *asunvan* (so all MSS. and Aufrecht; P.W. emends to *asanvan*) corresponds to *asiṣāsatyas* in 2.

I. 51. 1. *ālabenu*: I emend so hesitatingly after AV. vi. 16. 3 etc.

I. 51. 3. Cf. below, i. 58. 8.

I. 51. 5 ff. Cf. above, i. 37. 1 ff.

I. 52. 8. *apadhvāntam*: emended after Chānd. U. ii. 22. 1, *apadhvāntam varuṇasya*.

I. 53. 1. At Chānd. U. vi. 2, Çvetaketu's father strongly maintains that in the beginning there existed the *sat* only, without a second: cf. also Chānd. U. iii. 19. 1 (identity of *sat* and *asat*). The Tāit. U., on the other hand, holds (ii. 7. 1) that the *sat* was produced from the *asat*, a doctrine which Çvetaketu's father mentions and refutes.

I. 53. 3. *tasmāt . . .*: the logical connection of the two sentences is obscure. For the second one, cf. ÇB. i. 1. 1. 20 = ii. 5. 2. 17, *evaṁ hi mīthunam kṛptam utturato hi strī pumāṁsam upaçete*; vi. 3. 1. 30 = vii. 5. 1. 6, *dakṣiṇato vāi vṛṣā yoçām upaçete*. The reason is very probably the desire for male offspring: cf. Brhat S. lxxviii. 24, *dakṣiṇa-pārçve puruṣo vāme nārī yamāv ubhayaśamsthān*.

I. 58. 4 ff. On the superiority of the *sāman* over the *ṛc* and its chronological bearing see K. T. Telang's introduction to the Bhagavad-gītā, SBE. viii. 19. — *sāman* is loosely treated as male and masculine (*amuh*; 54. 2, *sa*): cf. ÇB. iv. 6. 7. 11, *tad vā etad vṛṣā sāma yoçām ṛcam śadasy adhyeti*; i. 4. 4. 3, *varṣā hi manah*; AB. i. 28. 16, where *vāc* is taken as masculine.

I. 53. 6. For the etymology, cf. e. g. BAU. i. 3. 24; Chānd. U. i. 6. 1; AB. iii. 23. 1.

I. 53. 8. *viprā*: the emendation is doubtful.

I. 53. 12. *ādāya na* . . . : text and translation are doubtful.

I. 54. 1. *tasmād* . . . : cf. ApDhS. i. 1. 2. 23; GāutDhS. ii. 13. — *kānam* . . . : cf. ApDhS. i. 1. 3. 32. From ApDhS. i. 1. 4. 5 ff. it would seem that students were at times offered forbidden food by their teachers: see Bühler's note.

I. 54. 2. *bharuṇḍakeṣṇena*: correct form and meaning are unknown.

I. 54. 3. On the intercourse of *sāman* and *ṛc* in the *sadas* and the prohibition of witnessing it (except through the door), see ÇB. iv. 6. 7. 9 ff.

I. 54. 6. *amo 'ham* . . . : different versions of the formula AV. xiv. 2. 71; ÇB. xiv. 9. 4. 19 (= BAU. vi. 4. 20); AB. viii. 27. 4 (for appointing a *purohita*); TB. iii. 7. 1. 9; GB. ii. 3. 20; ApÇS. ix. 2. 3; Ka. xxxv. 18; ÇGS. i. 13. 4; AGS. i. 7. 6; PGS. i. 6. 3; MānGS. 1. 10; BāudhGS. 1. 12; BhāradGS. i. 19; HGS. i. 20. 2.

I. 54. 7. *sambhavam atyaricyata*: the emendation after i. 57. 5.

I. 54. 8. *hiṅkāraṣ ca* . . . : cf. AB. iii. 23. 4, *te vāi pañcā 'nyad bhūtvā pañcā 'nyad bhūtvā 'kalpetām āhavaṣ (? Aufr.-vāṣ) ca hiṅkāraṣ ca pras-tāvaṣ ca prathamā ca ṛg udgīthaṣ ca madhyamā ca pratihāraṣ co 'ttamā ca nidhanam ca vṣaṣkāraṣ ca*. — *vyadravatām*, the emendation after ÇB. iv. 6. 7. 10, *tasmād yady api jāyāpatī mithunam carantāu paçyanti vy eva dravata āga eva kurvāte*.

I. 54. 12. *tad yathe* . . . : text and meaning of the clause are uncertain.

I. 56. 7 ff. Cf. AB. iii. 23; GB. viii. 20 ff., and Haug's note, AB. ii. 197.

I. 57. 1. *gāyatām*: for this pregnant use of the genitive see Weber, *Ind. Stud* ix. 247.

I. 57. 7. Cf. Chānd. U. i. 3. 6-7; BAU. i. 3. 25.

I. 57. 9. Cf. above, i. 51. 3.

I. 58. 1. Because the *udgītha* (*ud*) is the sun: cf. above, 57. 7.

I. 58. 2. *gāpayeyur*: with the same meaning which the causative of *ṇvad* usually has.

I. 58. 6. *pratiṭṭi*: the MSS. read here and iii. 6. 1, 3 *pratiṭṭi*, as do five MSS. of TS. v. 4. 7. 2. — *manasā* 'in silence,' as above, i. 5. 6.

I. 58. 7. *hiraṇyam avikṛtam*: cf. JB. iii. 1, *sa* (Prajāpati) *idam sarvaṁ vyakarot. yathā ha vāi hiraṇyam vikṛtam evam*.

I. 58. 8. Cf. i. 51. 3.

I. 59. 2. *sāmavāiṇyam*: the meaning is uncertain. According to JB. i. 219, the *nidhana* is the *vīrya* of the *sāman*: *tad u ho 'vāca jānaçru-teyo vīryam vā etat sāmno yan nidhanam*.

I. 59. 12 ff. The distribution of what follows among the several speakers is not clear; *tad etat sādhu . . . brūhy eva* probably belongs to Çāunaka, who approves of Brahmadatta's answer and urges him to continue. After this it seems as if Brahmadatta's reply was lost, in which he proposes to turn the tables and ask Çāunaka and Abhipratārin. To this either Çāunaka or Abhipratārin object with *me 'dam te*

*namo 'karma* (with reference to 11) . . . *atiprākṣīs*. And in 14 Brahma-datta gives the questions which he proposed to ask them, together with the answers. As the text stands, however, it would seem that *me 'dam* . . . *atiprākṣīs* is spoken by Brahmadata, although what he refers to by *idam namas* is not clear. The text is not above suspicion, especially the absolute *mā* = 'don't,' for which BAU. v. 13. 2, *sa* (Prāṭṛda's father) *ha.smā* 'ha pāṇinā mā prāṭṛda' seems to be the only parallel case.

I. 60. Cf. below, ii. 1 and 10; Chānd. U. i. 2; BAU. i. 3 (ÇB. xiv. 4. 1): cf. also JB. i. 269, *manasā suhārdasaṃ ca durhārdasaṃ ca vijānāti prāṇena surabhi cā 'surabhi ca vijānāti cakṣuṣā darṣanīyaṃ cā 'dar-ṣanīyaṃ ca vijānāti crotreṇa śravaṇīyaṃ cā 'craṇīyaṃ ca vijānāti vācā svādu cā 'svādu ca vijānāti*.

I. 60. 5. *apānena jighrati*: this peculiar conception occurs also at BAU. iii. 2. 2, so '*pānena 'tigrāheṇa gṛhītaḥ. apānena hi gandhāṃ jigh-rati*. In the latter passage Böhtlingk has changed the reading, though supported by both recensions, into *sa gandhenā and prāṇena* respectively. It is possible that the confusion (for which, however, I am inclined to hold the authors themselves responsible) came about through passages like ii. 1. 16, *apānena pāpaṃ gandham apāniti*, which, occurring in connection with 'perceiving by sight,' 'hearing with hearing,' etc., was thought to be equal to 'smelling bad odor,' instead of 'ex-haling' it.

I. 60. 7. Cf. above, i. 7. 6.

After chapter 60 the MSS. have this very corrupt colophon: *gayābhi-dhūnopaniṣadaṃ calaṃ śaṣṭikhaṇḍakaṃ niyogādvinaṃvā* (B. -cā) *ddhyā-yaṃ cṛikṣṇena* (B. *çṣādrva*) *likhat* (B. -n). *mudāgiriṃ hi samudra-kānanakṣanti rudrākṣipadāgnayo guṇaḥ. kūçakurṇaçarāçvi* (B. -*karṇa-kūcāgni*) *sāgarasṛuti gaṃgāddhva guṇāṃ guḥesavaḥ*.

II. 1. Cf. i. 60 and ii. 10.

II. 2. 5. *vāco bṛhatyāi patis*: *bṛhatī* as a name for *vāc* and the same etymology of Bṛhaspati also Chānd. U. i. 2. 11; BAU. i. 3. 22.

II. 2. 6. *tasya* . . . *prajāḥ*: cf. below, iii. 32. 9.

II. 2. 8. *yad vāca* . . . : cf. i. 33. 4.

II. 3. 2. *svādu* . . . *vanāme 'ti*: the emendations are not quite certain.

II. 3. 5. The change from *paryādattu* in 5 and 6 to *paryāttu* in 7, 8, and 9 (cf. below, ii. 13. 3) is noteworthy.

II. 3. 12 ff. Cf. above, i. 7. 6.

II. 4. 2. *asya hy* . . . *vā saḥ*: unclear.

II. 6. 10. *sahasraṃ* . . . *putrāḥ*: cf. ii. 9. 10.

II. 6. 11. Cf. TS. v. 6. 5. 3, *etaṃ vāi para ātṛnāraḥ kakṣivān āuçijo vītahavyaḥ grāyasaś trasadasyuḥ pāurukutsyaḥ prajākāmā acinvata. tato vāi te sahasraṃ-sahasraṃ putrān avindantu*; TMB. xxv. 16. 3, *para ātṛnāras trasadasyuḥ pāurukutso vītahavyaḥ grāyasaḥ kakṣivān āuçijas ta etat prajātikāmāḥ sattrāyaṇam upāyaṇs te sahasraṃ-saha-sraṃ putrān apuṣyaṇn evaṃ vāva te sahasraṃ-sahasraṃ putrān puṣ-yanti ya etad upayanti*.

II. 7. 1. The emendation of *sthālyām* to *sthalīyām* after JB. iii. 128 (transl. Proceedings for May, 1883, p. x), *atha ha cyavano bhārgavaḥ punar yuvā bhūtvā 'ga[cchac] chāryātām mānavam. tam prācyāṃ sthal-*

*yām āyājayat.* In the AB. the name of the sage is Çāryāta Mānava, in the ÇB. the *a* is short, as in our text.

II. 7. 2. For the different quarters assigned to gods, Fathers, etc., cf. e. g. ÇB. iii. 1. 1. 2., 6, 7. — *bambena* is the correct reading: cf. below, 6, and TS. vi. 6. 8. 4.

II. 8. 2. *etad dha nā . . .*: cf. AB. i. 14. 5 [udici] *dig aparājita*; ÇB. iv. 6. 6. 1 ff.

II. 8. 7. The same etymology below, ii. 11. 8 ff., and BAU. i. 3. 9, 22; Chānd. U. i. 2. 12.

II. 9. 2. Five *vyāhrtis* are also mentioned at JB: ii. 354, *pañcabhir vāi vyāhrtibhir idam devā ajayan.*—For *pra* and *ā*, cf. Chand. U. ii. 8. 1, and Eggeling, SBE. xii. 101, note.—*ud* must be supplied: see 8.

II. 9. 4, 5. The identification of *pra* with *prāṇa* (but of *ā* with *udāna*) is also found ÇB. i. 4. 1. 5; differently Chānd. U. ii. 8. 1.

II. 9. 8. *ud iti so 'sāv ādityah*: cf. Chānd. U. i. 3. 7, *āditya evo 't.* The meaning of the following clause is obscure.

II. 10. Cf. above, i. 60.

II. 10. 2. *tasya . . āsuh*: the same phrase is repeated below, iii. 30. 3: cf. JB. iii. 190, *athu ha vāi vāikhānasā ity ṛṣikā indrasya priyā āsuh.*

II. 10. 4. *bhūñjate*: on account of the preceding *vadati* I have taken it as 3d singular.

II. 11. Cf. BAU. i. 3. 12 ff.

II. 11. 8. Cf. above, ii. 8. 7.

II. 11. 9. For the etymology cf. BAU. i. 3. 9, 21.

II. 11. 10. *anāmayatvam*: the reading is probably corrupt.

II. 12. 1. *pāpmā nyāṅgaḥ*: see above, i. 45. 5.

II. 12. 7. *alokatāyāi = alokyatāyāi*, BAU. i. 3. 33.

II. 13. 2. *yathā dhenuḥ . . .*: cf. TS. ii. 3. 6. 2, *yathā vatsena prat-tāṁ gām duha evam eve 'mān lokān prattān kāmam annādyam duhe.*

II. 14. 1. *vedīṣṭham*: cf. Aufrecht on AB. 1. 1; and ÇB. i. 6. 2. 11.

II. 14. 4. *atha yad . . pādābhyām*: cf. ÇB. iii. 1. 1. 7, *tasmād u ha na pratīcīnaçirāḥ çayīta. ne 'd devān abhiprasārya çayā iti.*

At the end of the chapter there is the following colophon:

*çrutyañtāçamahī devāççrīnivāsa iti çrutaḥ :  
ekahīnakalākhaṇḍam çarādhyāyam alīlikhat.*

III. 1. For this and the following chapter, cf. Chānd. U. iv. 3. 1. On the *grahas* see Eggeling on ÇB. iv. 6. 5. 1; Vāyu is similarly contrasted with the other divinities at BAU. i. 5. 33, *sa yathāi 'śām prāṇānām madhyamaḥ prāṇa evam etāsām devatānām vāyuh. mlocanti hy anyā devatā na vāyuh. sūi 'śā 'nastamitā devatā yad vāyuh.* (Somewhat similar is AB. viii. 28. 2 ff.). But at ÇB. iii. 9. 2. 5 we read *sarvaṁ vā idam anyad ilayati yad idam kiñcā 'p iyo 'yam pavate 'thāi 'tā* (the waters) *eva ne 'layanti.*

III. 1. 4. Cf. JB. ii. 48, *yadū 'dityo 'stam eti vāyum* (MSS. -r) *evā pyeti.*

III. 1. 7. Cf. JB. ii. 48, *yadū vā agnir udvāyati vāyum evā 'pyeti.*

III. 1. 12. *kṛtsnam*: supplied after 19.

III. 1. 14. Cf. JB. ii. 49, *yadū vāi tūṣṇīm āste prāṇam eva vāg apyeti*; KBU. iii. 3.

III. 1. 16. Cf. JB. ii. 49, *yadā svapiti prāṇam eva cakṣur apyeti*.

III. 1. 20. Vāyu enters man, ÇB. i. 1. 3. 2; v. 2. 4. 10.

III. 1. 21. In the corresponding story of Chānd. U. iv. 3, the beggar is a *brahmacārin*.

III. 2. 2. The Chānd. U. version in *c* reads *t. k. nā 'bhīpaçyanti martyāḥ*; and, at the end of *d*, *vasantam* (*b* of the *çloka* at JB. ii. 26 ends *bahudhā nirīṣṭāu*); in *b* the MSS. of the Chānd. U., as ours, read *so* for *sa*.

III. 2. 4. The Chānd. U. version in *a* has *janitā prajānām* for *ula m.*; in *b*, *hiraṇyadaṇṣṭro babhaso 'nasūriḥ*; in *d*, *anannam* for *adannam*. — *rapasa* (from *rapas*, as *rabhasa* from *rabhas*) is uncertain, and so is also the reading of the next two words.

III. 3. 1. *ṇa*: see note on i. 5. 1.

III. 3. 2. Breath is identified with the *uktha* in BAU. v. 14. 1.

III. 3. 4. *çaçvad*: Eggeling now takes the word to mean 'probably' in the Brāhmaṇas: note on ÇB. v. 4. 3. 2.—The end of this paragraph is not clear to me; perhaps the *na* should be thrown out.

III. 3. 6. Cf. a similar etymology of the name in AB. vi. 20. 3. 4.

III. 4. 4. *trīṣṭubhā paridadhati*: cf. AB. vi. 15. 5.

III. 4. 10. *nava-navā 'kṣarāṇi sampadyante*: this statement is correct for *agni* + *prthivī* + *mahant* + *mahī*, and *āditya* + *dya* + *brahman* + *brōhmaṇī*; but not for *vāyu* + *antarikṣa* + *deva* + *devī*, which make ten syllables, unless *vāyu* is read for *vāyu*.

III. 4. 12. For the comparison, cf. JB. ii. 248, *yathā* (MSS. *çāha*) *vāi maṇāu maṇisūtram otaḥ syād evaṃ eṣu lokeṣu trirātra otaḥ* (MSS. *odaḥ*); ÇB. xii. 3. 4. 2; TMB. xx. 16. 6.

III. 5. 2. *muñjas*: corrected after ÇB. iv. 1. The rest of the chapter is obscure, the readings, especially the quotations in 5, doubtful.

III. 5. 5. The quotations are given as they appear in the MSS., without *saṁdhi* at the end.—*manoyuktam*: it is uncertain whether this should be taken as a compound, or as two separate words.

III. 5. 6. *bimbena*: possibly 'by means of the fruit of the *Momordica monadelphæ*.'

III. 6. 4. *hotur vā 'jye . . . māitrāvaruṇasya vā*: see Eggeling's note on ÇB. iv. 3. 2. 1 (SBE. xxvi. 325).

III. 6. 6, 7. The correction of *abandhu* (neuter) to the masculine *-dhur* seems necessary to bring out the contrast: cf. RV. viii. 21. 4, *vayaṁ hi tvā bandhumantam abandhavo viprāsa indra yemima*.—*kasmād vā . . . manthanti*: these words are not quite clear to me.

III. 8. 2. *anyatarām upāgād*: I take this to be a euphemistic expression, similar to ÇB. v. 1. 3. 13, *sa kva tataḥ syāt*. The actual bodily danger incurred by entering into a disputation with a superior is well known (e. g. Chānd. U. i. 10. 9–11. 9; ÇB. ix. 6. 3; BAU. iii. 9; JB. ii. 76, 77, etc.).

III. 8. 4. The construction of the clause as it stands is harsh, no matter whether *ma* be taken as dative or as genitive: see Delbrück, *Synt.* 399 (end). — *suyamān*: the word is very appropriate in talking to a driver.

III. 8. 7. In the following this much is clear, that Sudakṣiṇa Kṣāimi by his unexpected arrival within the sacred enclosure succeeds in out-

witting Prācīnaçāli (iii. 7. 7) and making himself the *udgātar*; he particulars are not clear to me.

III. 8. 10. Possibly here and in the following paragraphs *retobhūta* should be taken as a cpd. : cf. *havirbhūta*, MS. iii. 4. 7 (p. 53. 18).

III. 9. 9. This paragraph is obscure. It must be inferred that the younger Jābāla was not able to hear Sudakṣiṇa's discourse, iii. 8. 9-9. 7, the substance of which is told him by his older brother in iii. 9. 10, *yaṣ trayāṇām . . . ativahati*. — The transitive use of *avādi* is very remarkable. It is probable that *avādi* 'ti should be corrected into *avādīt*, which would at the same time remove the superfluous *iti*.

III. 9. 10. *enah . . . yaḥ katham avocad bhagava iti* = the younger Jābāla.

III. 10. 1-3 are obscure. It is uncertain who is the subject of *uvāca* in 1 and 3 : also who is reproached in 3.

III. 10. 9. *avokṣaṇīyā āpas* : cf. AGS. iv. 6. 14.

III. 10. 12. The stanza is AV. x. 8. 28, where however *b* reads *utāi 'ṣām pīto 'ta vā putra eṣām*, and precedes *a* ; in *c* AV. reads *prathamo jātah s. u. g. antah*.

III. 10. 13. The readings of this paragraph are doubtful. Though the MSS. have no indication of a *lacuna*, it is certainly defective, and lacks the verb on which *inam puruṣam* depends. \*

III. 11. 2. *yad retas . . . abhisambhavati* : cf. ÇB. vii. 3. 1. 45, *retah sikṭam prāṇum abhisambhavati*. — *ācām abhijāyate* : cf. Chānd. U. vii. 12. 1, *ākāṣe jāyate. ākāṣam abhijāyate*.

III. 12. 1. *imāñç ca lokān* : cf. ÇB. xiii. 1. 7. 2, *tryāvṛta ime lokāḥ*.

III. 12. 2. *açanayā* : see note on i. 3. 3.

III. 13. 2. *paṇāyanti* : so far only found in Pān. iii. 1. 28 : cf. above, i. 38. 5, *paṇāyāḥ*.

III. 13. 5. *Nāka Māudgalya* (ÇB. etc.). — The bearing of *yathā . . . tādṛk tat* on what precedes is not clear. The clause is so much abbreviated as to be obscure. It is probable that *ratham* should be supplied as object to the causatives *arpayitvā* and *arpayet* (6) : viz. 'as one having caused one chariot to collide with a post (obstruction) would drive around the obstruction with the next chariot' : cf. AV. x. 4. 1, *ratha sthāṇum ārat*.

III. 13. 6. The *iti* should perhaps be placed after *arpayet*.

III. 13. 7. *bradhñasya viṣṭapam* : this phrase occurs frequently in the JB : *tad bradhñasya viṣṭapani gacchanti* (ii. 337, 344. 351, 353, parallel passages) ; *atha yāç cutasras tad eva bradhñasya viṣṭapam. tasmīnn etad devīs sarvān kāmān duhre* (iii. 328) ; *tad etad svargyan sāmā 'çnute svargyan lokān ya evam veda. tad yathā ha vāi bradhñasya viṣṭapāny evam etāni viçālasya viṣṭapāni svargasya lokasya samasṭyāi pra svar-gan lokam āpnoti ya evam veda* (iii. 219) ; *samudrasya* (MSS. -ā) *viṣṭape* occurs JB. iii. 213 : cf. below, iii. 19. 7, *triviṣṭ pam*.

III. 14. 1-6. This is repeated, almost *verbatim*, JB. i. 18. where however the text is unfortunately even more corrupt than here : viz. *tam hā "gatam preçhati kas tvam* (C. *tasyam*) *asi 'ti* (C. om. *iti*). *sa* (C. -e) *yo ha nāmnā vā* (A.B. om. *vā*) *gotreya vā prabrūte* (B. -braṭte) *tam hā "ha yas te 'yam mayy* (C. for *hā "ha . . . mayy* has *bhā bha ye su* ; for *mayy*



B. reads *maryy*, A. *may* ātmā 'bhūd (B.C. ṇḍṛd) eṣa te sa (C. si) iti. *tas-min hā* "tman pratipat (C. prativart) tam (B.C. ta) rtavas (A. tavas) sampalāyypad (so A. and B.; C. sampalāryya) grhītam apakarṣanti. Then, with only a few orthographical differences, to the end of 5 (all MSS. read *suvas*, *svargyam*, *svar*, *svarguḥ*, *suvar* in 3 and 4). After this, *sa etam eva suktarasam* (so C; A.B. saṅkṛt-) *apy eti tasya putrā dāyam upayanti pitaras sādhuḥkṛtyām*. — In the text the division *pratipat. ta* is purely conjectural, the MSS. reading *pratipatta*, which might be an ablative depending on *apakarṣanti*, but it seems not improbable that a past pple is hidden in the word. For *sampadāryapad* I have been unable to find an acceptable emendation.

III. 14. 1. *sa yathā . . . eva*: cf. JB. ii. 12, *yathā ha vā idam āṇḍā* (MSS. -āṇ) *nirbhidyann evam evāi 'tasmān aṇho nirbhidyante*; Āit. U. i. 1. 4, *tasyā 'bhitapasya mukhaṁ nirabhidyata yathā* "ṇḍam (cf. also RV. i. 104. 8, *āṇḍā mā no . . . nir bhet*). — The ṇṇ in *nirbhidyam* is noteworthy: see above, note to 1. 5. 1.

III. 15. 2. Cf. SB. i. 5. 1 ff., *indro ha vāi viśvāmītrāyo 'ktham uvāca vasiṣṭhāya brahma. vāg ity eva viśvāmītrāya mano brahma vasiṣṭhāya. 2. tad vā etad vasiṣṭham brahma*; also TMB. xv. 5. 24. Hence a Vasiṣṭha should be chosen as *brahman*-priest, TS. iii. 5. 2. 1: *vasiṣṭho brahmā kāryaḥ*; cf. SB. i. 5. 3.

III. 15. 4 ff. Cf. AB. v. 32; ÇB. xi. 5. 8; GB. i. 6; Chānd. U. iv. 17.

III. 16. 1 ff. Strikingly (at times *verbatim*) similar is AB. v. 33. 2: cf. also GB. iii. 2; Chānd. U. iv. 16; KB. vi. 11; SB. i. 5. 4 ff.

III. 16. 7. *ubhayāpād*; *ubhayācakro*: cf. iv. 14. 3, *ubhayāpadā* (also *ubhayādant*); the AB. has *ubhayatahpād* and *ubhayataçakra*.

III. 17. 1-2. Cf. Chānd. U. iv. 17. 4 ff.; AB. v. 32. 5 ff.; ÇB. xi. 5. 8. 5 ff.; SB. i. 5. 8; JB. i. 358, *yan nu no 'dyā 'yahi yajño bhreṣann iyāt* (MSS. *īy-*) *kenāi 'nam bhīṣajyāme 'ti tām prajāpatir abravīd yad vā etasya trayasya vedasya teja indriyam vīryam rasa āsīd idam vā aham tad va* (MSS. *vam*) *udayaccham* (MSS. insert *ity*). *etā vyāhṛtiḥ prāyāccham. etābhir enām bhīṣajyathe 'ti. sa yadi yajña ṛkto bhreṣam iyāt* (MSS. *ī-*) *bhūs svāhe 'ti gārhapatyē juhavātha. sāi 'va tatra prāyāc-cittih. atha yadi yajusṭo bhūvas svāhe 'ty agnūlhre juhavātha. sāi 'va t. pr. atha yadi sāmataṣvas svāhe 'ty āhavanīye juhavātha. sāi 'va t. pr. atha yadi śtipacubandheṣu vā darçapūrṇumāsayor vā bhūvas svāhe 'ti anvāhāryapacune juhavātha. sāi 'va t. pr. atha yady anupasmṛtāt kuta idam ajani 'ti bhūr bhūvas svas svāhe 'ty āhavanīye juhavātha. sāi 'va tasya sarraṣy prāyāc-cittih.*

III. 17. 3. *tad yathā . . .*: very similar is Chānd. U. iv. 17. 7; the comparisons in AB. v. 32. 6 and ÇB. xi. 5. 8. 6 differ, especially in the latter: cf. also comm. on KBU. (Bibl. Ind. p. 4, line 4 ff.), *baddhvā kṣāṣṭhene 'va kṣāṣṭham niṣsamdhibandhanam jatunajjulohādibhiḥ*.

III. 17. 4. *tad āhur . . .*: almost *verbatim* as AB. v. 34. 1 ff.; GB. iii. 3.

III. 17. 5. With *c* of the *çloka* cf. Muṇḍ. U. ii. 2. 1, *atrāi 'tat samarpitam ejat prāṇan nīmīṣa ca yut*.

III. 19. 1. *somaṇ pavate* and *upāvartadhvam*: cf. below, iii. 34. 2 ÇB. iv. 2. 5. 7, 8, and Eggeling's notes, SBE. xxvi. 307, 308.

III. 19. 3, 4 = i. 8. 4, 5.

III. 20. 1. *yo 'smān . . . dviṣmaḥ* = KBU. ii. 8 (Mahānār. U. iv. 18); the phrase (without the *ca* after *yaṁ*) is very frequent in AV., e. g. ii. 11. 3; 19. 1-23. 5.

III. 20. 2. *apannā*: cf. BAU. v. 15. 10 (ÇB. xiv. 8. 15. 10), *apad asi na hi pudyase*, in an invocation of *gāyatrī*.

III. 21. 3. Text and translation are uncertain; the last two words are emended after AV. vii. 35. 2 b, *aham . . . bilam apyadhām*.

III. 25. 4. *modo . . . pramodo*: as in Tāit. U. ii. 5. 1, *modo dakṣiṇaḥ pakṣaḥ pramoda uttaraḥ pakṣaḥ* (of the *ātmā* "nandanayaḥ").

III. 27. 11. *navo-navo . . . jāyamāno*: a Vedic reminiscence, RV. x. 85. 19, *navo-navo bhavati jāyamāno . . .* (= AV.; TS.; TB).

III. 28. 1 ff. Similar, but differing considerably in detail, are BAU. v. 12 and KBU. 1. 2 ff.

III. 28. 5. *atra* = *loke* 'çokāntare 'hime (BAU. v. 12. 1).

III. 29. 3. There seems to be no other passage in Vedic literature where a dead man temporarily returns of his own accord to comfort and instruct a friend. Somewhat similar are the stories of Bhṛgu (ÇB. xi. 6. 1. 1 ff.; JB. i. 42-44, JAOS. xv. 234 ff.) and Naciketas (TB. iii. 11. 8. 1 ff.; Kāth. U. i. 1), and, in later literature, that of Kādambari calling her lover back to life by her embrace (Weber, ZDMG. vii. 588 = *Ind. Streif.* i. 367). Cf. also the Jāina-story of ajj' Āśāḍha, *Ind. Stud.* xvii. 109.

III. 29. 7. Cf. Hom. II. 9. 99 f., ὣς ἄρα φωνήσας (Achilles) ὠρέετο χερσὶ φίλῃσιν | οἷ δ' ἔλαβε· ψυχὴ (of Patroclus) δὲ κατὰ χθονός, ἥρτε καπνός, | ὥχετο τετρηγνύα.

III. 30. 3. *prajāpater . . . āsa*: the same phrase occurred above, ii. 10. 2. — *ṛṣīyām* is perhaps to be taken with *sa*, and *devāhām* in 4 with *prajāpatir*.

III. 31. 1. Cf. JB. iii. 7, *prajāpatir jāyamāna eva saha pāpmanā jāyata. so 'kāmayatā 'pu pāpmanān hañye 'ti. sa etaṁ vyūḍha-chandasān drādaçāhañ yajñam apaçyat. tam āhurat. tenā 'yajata. tena viṣvañcam pāpmanān vyūḍhata. sa yaḥ pāpmaḡhīta iva manyeta sa etena vyūḍhachandasā drādaçāhena yajeta. viṣvañcam hāi 'va pāpmanān vyūḍhate*.

III. 31. 5. The emendations of this corrupt passage are tentative only.

III. 31. 10. I have not been able to restore a satisfactory text.

III. 32. 3. *tad atha yadā . . .*: cf. ÇB. iii. 8. 3. 15 = 4. 5, *yadā 'smāt prāyo 'pakrāmati dārr eva turhi bhūto 'narthyaḥ çete*: KBU. ii. 14, *asmāc charirād uccakramus tad dhā 'prāyat çuṣkaṁ dūrubhūtaṁ çigye*.

III. 32. 5. *sa . . . sa*: as is seen from 8, they refer to *antarātmā*.

III. 32. 9. *vācā karoti*: see above, i. 33. 4.—*tasya svara . . . prajāḥ*: cf. above, ii. 2. 6; in Chānd. U. i. 13. 2, *svara* and *prāya* are identified.

III. 33. 1. For the identification of *agni* and *vāc* cf. Chānd. U. iii. 13. 3, *sā vāc so 'gnih. — ādityas svara . . .*: cf. Chānd. U. i. 3. 2, *samāna n evā 'yam cā 'sāu ca. uṣṇo 'yam uṣṇo 'sāu. svara iti 'mam ācakṣate prajāsvara ity anam*; i. 5. 1, *ity asāu vā āditya udgītha eṣa prapavaḥ. om iti hy eṣa svarann eti*: cf. i. 3. 1, *ya evā 'sāu tapati tam udgītham upāsita. udyan vā eṣa prajābhya udgāyati*.

III. 33. 7. *brahmaṇa āvartaḥ*: cf. Chānd. U. iv. 15. 8, *mānavam āvartam*.

III. 34. 1. *tad etan* . . . *ṛksāme*: cf. Chānd. U. i. 1. 5. — *ācaturam*: to the passages from MS., KB., and Kāth., quoted by Böhtlingk (on Pāṇini viii. 1. 15) and Schröder (*Monatsberichte d. Berl. Akad.*, July 24, 1879, p. 688), must be added JB. ii. 276, *ācaturam ha khalu vāi mithunam prajananam*; iii. 42, *ācaturam* (MSS. *ācatuṇi*) *mithunum prajananam*; iii. 87, *ācaturam vāva m. p.*

III. 34. 2. *somaḥ pavate* and *upāvartadhvam*: see above, iii. 19. 1.

III. 34. 3. Cf. ÇB. vi. 6. 1. 6, *yādṛg vāi yonāu retah śicyate tādṛg jāyate*; vii. 4. 1. 1, *yādṛcād vāi jāyate tādṛññ eva bhavati*; Brh. Sañh. lxxv. 2.

III. 35. 1. The verse is RV. x. 177. 1.—On *maricīmām* in *d* see Weber, *Ind. Stud.* ix. 9, note.

III. 35. 2. *ati ratham udīkṣate*: these words are doubtless corrupt.

III. 35. 3. *maricyaḥ* I have left unchanged, regarding it as one of the frequent instances of confusion of *i*-stems and *ī*-stems.

III. 36. 1. The verse is RV. x. 177. 2.

III. 37. 1. The verse is RV. x. 177. 3 (=i. 164. 31).

III. 38. 3. *prajānām janayitū*: cf. i. 48. 8.

III. 38. 4. A similar etymology of *gāyatra* is given at BAU. v. 15. 7.

III. 38. 5. *upā 'smāi* . . . *nara*: the first pāda of SV. ii. 1 and 113 (= RV. ix. 11. 1 etc.). The final of *gāyatā* is protracted also in SV. and RV. The second and third pādas are given in 8. with the var. lect. *devam* for *devān* (SV. RV.). They also differ from SV. and RV. in the protraction of the final of *īndave* to *-vūi*, and of the last three vowels of *iyakṣate* (*iyākṣātāi*), and by the insertion of *hum-bhū* between the second and third syllable of the latter. The Bibl. Ind. gives the verse, *yajñāyujñīyam*, thus: *upā 'smāi | gāyā hā nārāḥ | pāṣvāmāṣnā | yāzā | hūmāyī | dāsvāyī | ābhi devān iyāḥkṣātān || 1c.*

III. 38. 6. *ṣoḍaśakalan vāi brahma*: cf. below, iv. 25. 2.

III. 38. 10. *anvāitat*: cf. note on i. 48. 7.

III. 39. 1. *ṣoḍaśakalo vāi puruṣaḥ*: cf. ÇB. xi. 1. 6. 36, and the mystic explanations of Praç. U. vi. 1 ff.

III. 39. 2. *tad* . . . *āvṛdyāt*: I have not been able to restore a readable text. From what follows it would appear that parts of *omīc*, as *ī* and *o*, are commented upon and mystically explained.

III. 39. 3 ff. are similar to i. 4. 2 ff.

III. 40 ff. Only very few of these names occur in the *Vaṇṣabrahmaṇa*; a number of names are repeated in the *vaṇṣa* at iv. 16 ff.

After III. 42. the MSS. have this colophon:

*bahutvād dhāraṇācaktā viśmaranty alpabuddhayaḥ :*

*yam ahaṁ trīṇcaḍ adhyāyam alikhaṁ tam brhadgāyam.*

IV. 1. 1. *haritaspr̥ṣas samānabuddho*: the correctness of the MSS. reading is doubtful, the meaning obscure.

IV. 2. 1 ff. Cf. Chānd. U. iii. 16. The correspondence is very close, even to the misreading *caturvīṇṣativarṣant* in 2.

IV. 2. 2. *sarvaṁ vāsv ādadate*: Chānd. U. *sarvaṁ vāsvayanti* (cf. ÇB.

xi. 6. 3. 6; BAU iii. 9. 4.; cf. BAÜ. iii. 9. 4, *eteṣu hī 'daṁ vasu sarvaṁ hitam* (= JB. ii. 77, JAOS. xv. 240).

IV. 2. 6. For the etymology cf. JB. ii. 77; ÇB. xi. 6. 3. 7.

IV. 2. 9. For the etymology cf. JB. ii. 77, *idaṁ sarvaṁ ādudānā yanti* = ÇB. xi. 6. 3. 8; ii. 1. 2. 18 (of the sun), *tasmād ādityo nāma yad eṣāṁ vīryaṁ kṣatram ādatta*.

IV. 3. 1. The AV. v. 28. 7 reads: *tryāyuṣaṁ jamadagneḥ kaçyapa-sya tryāyuṣam | tredhā 'mṛtasya cakṣaṇaṁ trīṇy ayūñṣi te 'karam*; pādas *a* and *b*, of the AV. version are also found VS. iii. 62.

IV. 3. 2. Cf. RV. i. 187. 1, *upa naḥ pītaṁ ācara . . . | mayobhur . . .*

IV. 3. 3. = TS. v. 5. 7. 5; also VS. xviii. 67, with these var. lect.: in *a*, *pāñcajanya* for *purīṣyāḥ*; in *b*, *asyām pṛthivyām abhi*; in *c*, *asi tram*. — *purīṣyāḥ*: see Eggeling's note to ÇB. vi. 3. 1. 33. — *ṇo*: cf. above, 1. 5. 1.

IV. 5. 1 ff. Cf. below, 10. 10 ff.

IV. 5. 2. *virātra*, not so much "the end of the night" (PW., pw.) as the second half, or after-part of the night: cf. *vyadhva*. — *agnihotra-velāyām* = after sunrise (AB. v. 31).

IV. 6. 4. Tallies with the description given of a Vedic student returning after he has completed his studentship, ÇGS. iii. 1; PGS. ii. 6; GGS. iii. 4; *daṇḍopānaḥ* occurs also ÇGS. iii. 1. 18.

IV. 6. 6. *sūdgātā . . .*: cf. TS. vii. 1. 8. 1, *ā'sya catvāro virā jāyante suhotā sūdgātā svadhvaryuḥ susabheyaḥ*.

IV. 8. 2. Cf. BAU. v. 15. 12.

IV. 8. 7. For *Pratīdarça Āibhāvata*, see ÇB. xii. 8. 2. 3.

IV. 9. 9. *vṣṣī* follows the *nā*-class only here and below, 10. 1-8: cf. e. g. *stabhnāti*, *stabhnoti*: *sināti*, *asinot* (JB. iii. 210 ter); *skabhnāti*, *skabhnvat*: *lmāti*, *lmoti*; *kṣiṇāti*, *kṣiṇoti*; *stṛṇāti*, *stṛṇoti*, etc.

IV. 10. 9. *saptadhā*: i. e. by means of the seven *vibhaktis* of the *sāman* enumerated in 1-7: cf. below, 18.

IV. 10. 10. Cf. above, 5. 1.

IV. 11. 10. Cf. iii. 32. 5.

IV. 13. 3. Chānd. U. viii. 3. 5; KBU. i. 6; BAU. ii. 3. 1 similarly divide *satyam* into an immortal (*sat*) and mortal (*ti*) syllable.

IV. 14. 2. The paragraph is obscure.

IV. 14. 3. *ubhayāpadi*: scil. *devatā*.

IV. 14. 4. It seems very probable that a negative should be supplied in the relative clause, in order to contrast this paragraph with the preceding one. It would then correspond to KBU. i. 2, *ye vāi ke cā 'smāl lokāt prayanti candramasam eva te sarve gacchanti . . . etad vāi svar-gasya lokasya dvāraṁ yac candramāḥ. tam yaḥ pratyāha tam atisṛjate. atha ya enaṁ na pratyāha tam iha vṛṣṭir bhūtvā varṣati. sa iha . . . teṣu-teṣu sthāneṣu pratyājāyante* (Böhtlingk, Ber. d. Sächs. G. d. W. 1889, p. 201 ff.).

IV. 16 ff. Some of the names occurred above, iii. 40 ff.

IV. 18-21. The Kena-Upaniṣad. In Çaṅkara's recension it formed the ninth *adhyaḥya*. One of Burnell's MSS. of a fragment of JB. (i. 1-178) contains a commentary on this Upaniṣad, with the title *Kṣudravī-varaṇa*.

IV. 18. 1. Rôer compares Kāth. U. ii. 6. 3; Tāit. U. ii. 8. 1.

IV. 18. 2. Rôer compares Kāth. U. ii. 6. 12; Tāit. U. ii. 2. 4 (=9); Muṇḍ. U. iii. 1. 8.

IV. 18. 4. Both the Bombay ed. and the ed. of Rôer count paragraphs 3 and 4 as one. — The second half-stanza of 4 occurs also Iça U. 10, 13; see also Weber, *Ind. Stud.* ii. 183.

IV. 18. 6. *mano natam*: this was also the reading of the author of the *Kṣudravivaraṇa*.

IV. 18. 9. *praṇīyate*: for a similar pun between *prāṇa* and *ṇī + pra* see Praç. U. iv. 3, *yad gārhapatyāt praṇīyate praṇayanūd āhavanīyaḥ prāṇaḥ*; also ÇB. vii. 5. 1. 21.

IV. 19. 1. *dahram*: both edd. and the *Kṣudravivaraṇa* read *dabhram*. The AV. recension reads *daharam* (*Ind. Stud.* ii. 182). — Both Ç. and the Kṣ. place a period after *eva te* and take *manye viditam* (so, without *avagraha*, all edd.) as a remark of the student, which is harsh and unnecessary: by reading *aviditam* we obtain a fit transition to what follows. The AV. recension differs considerably here, and begins the second paragraph with *viditam*.

IV. 19. 4. *vidyayā . . . 'mṛtam*: cf. Içā U. 11, *vidyayā 'mṛtam açnute* = Māit. U. viii. 9.

IV. 19. 5. *vivīcya*: Rôer *vicintya*, Bombay ed. and the Kṣ. *vicitya*: but the latter explains *dhīrāḥ* by *vivekinaḥ*: cf. Kāth. U. i. 2. 2, *tāu samparītya vivinakti dhīraḥ*.

IV. 20. 4. *tad*: both MSS. here *tam*; in 8, A. *tad*, B. *tam*; in 11, both *m* (!); the AV. recension has *tam* throughout. — *vā aham*: the faulty reading of the MSS. *vā 'ham* (here and once below, in 8) is found also in Chamb. 137 throughout (*Ind. Stud.* ii. 182).

IV. 20. 6. *nāi 'nad açukam*: the edd. here, and below in 10, '*tad* for '*nad*.

IV. 20. 9. *ādudīya*: the edd. and Ç. *ādudīyam*.

IV. 21. 1. The edd. insert *sū* before *brahme 'ti*. — For *mahīyadhva* the edd. have *dhvam*.

IV. 21. 2. *pasprçus*: the edd. have the faulty form *pasparçus*. — *sa*: our MSS. and the edd. *te*, but it is obvious that this reading is due to the *te* of the following paragraph, and should be changed to *sa*, with Chamb. 137 (*Ind. Stud.* ii. 182). It is probable that the whole clause is a gloss.

IV. 21. 4. *vyadyutad ā3 iti nyamiṣad ā3*: Rôer, *vyadyutadā iti 'ti nyamīmiṣadā*; the Bombay ed., *vyadyutadā3 iti 'ti nyamīmiṣadā3*. The author of the Kṣ. read *nyamīmiṣad*. The *ā* after the verbs is surprising; both commentaries explain it as having the force of comparison (Kṣ. *ā iva 'ty upamārtha āçabdaḥ*). After *nyamiṣad* an *iti* seems to be wanting.

IV. 21. 5. *yad enad . . . cāi 'nad*: the edd. twice *etad*.

IV. 21. 7. Cf. 23. 6.

IV. 21. 8. *sarvāṅgāṇi*: the edd. *-ni*: see note to i. 5. 1.

IV. 21. 9. '*jyeye*: the edd., Ç., and the Kṣ., *jyeye* (Ç. = *jyāyasi*; Kṣ. = *mahati sarvamahati*; both explanations are impossible). But there

can be no doubt that the true reading is 'jyeye, as suggested by Müller. Here ends the Kena-Upaniṣad.

IV. 22. 11. *agnir vāi . . . vāg iti*: the change from *vāi* to *iti* throughout this paragraph is noteworthy. In the similar passage i. 6. 2, *iti vāi* and *iti* are used for *vāi*.

IV. 23. 1. *arkyam*: the same form is repeated below, 4. As the form occurs repeatedly in ÇB. along with *arka* (see I'W.), I have not corrected it to *arkam*, which would better fit the etymology here given.

IV. 23. 2. *prāṇo vāvo 'd*: cf. Chānd. U. i. 3. 6; BAU. i. 3. 25.—*vāg gī*: cf. Chānd. i. 3. 6; BAU. i. 3. 25 identifies *vāc* with *gīthā*.

IV. 23. 3. Cf. Chānd. U. i. 7. 1; BAU. i. 3. 22 differs.

IV. 23. 4. BAU. i. 2. 1 derives *arkya* (so MSS.) from *√rc* 'honor' and *ka* 'joy.'

IV. 23. 5. Cf. above, 21. 7. The second half of this and the first half of the next paragraph are corrupt. The translation is purely tentative. —*viṣu* as independent word is unsupported, and calls for emendation.

IV. 23. 7. The *śuklam*, *kṛṣṇam*, and *tāmram* are the three *dhātus*. The rest of the paragraph is obscure, and I have not succeeded in restoring a satisfactory text. In *da(space)ṣṣa* of the MSS. perhaps *damaṣ ṣama* are hidden.

IV. 24. 3 = i. 43. 10.

IV. 24. 13. Cf. note to i. 26. 1. — In i. 25. 8, *śuklān rūpam* is also assigned to the *rc*, but 9 connects *kṛṣṇān rūpam* with the *yajus*.

IV. 24. 12. Cf. note to i. 26. 4.

IV. 25. 2. Cf. above, iii. 38. 8.

IV. 26. 2 ff. Similar are KBU. iii. 6 and BAU. iii. 2. — 2. KBU. *manasā sarvāṇi dhyānāny āpnoti*; BAU. *manasā hi kāmān kāmāyate*.

IV. 26. 3. *vācā*: i. e. *jihvayā*, as KBU. (*jihvayā sarvān annarasān āpnoti*) and BAU. (*jihvayā hi rasān vijānāti*) read: cf. ÇB. viii. 5. 4. 1, *sarveṣām aṅgānāṁ vācāi 'vā 'nnasya rasān vijānāti*; x. 5. 2. 15, *na vācā 'nnasya rasān vijānāti*. See further, TMB. xx. 14. 8 (PW.), and JB. i. 269, quoted in the note to i. 60.

IV. 26. 7, 8. There are no corresponding passages in KBU.; BAU. has *tvacā hi sparṣān vedāyate*; for 9–11 there are no corresponding passages in BAU.

IV. 26. 10. KBU. *upasthenā "nandanān ratim prajātim āpnoti*.

IV. 26. 11. KBU. *pādābhyāṁ sarvā ityā āpnoti*.

IV. 26. 15. *atisāmayāi 'taretāya*: the text seems to be corrupt. — *dhartarāṣṭra* and *pr̥thuṣṭras* are mentioned together at TMB. xxv. 15. 3; AV. viii. 10. 29 reads *dh̥rtarāṣṭra*, and Kāu. 9. 10 and 17. 27 *pārtha-ṣṭrasa*.

IV. 28. The *sāvitṛi* is here given (as directed e. g. by ApGS. iv. 11. 10) *pāda* by *pāda*, *hemistich* by *hemistich*, and as a whole.

IV. 28. 5. *apa . . . tarati*: I have not corrected to *ava . . . tarati* on account of AV. vi. 6. 3 (RV. x. 133. 5 reads *ava . . . tira* in this verse).

## INDEX.

I. Contains the *ἀπαξ ῥιππημένα* and rarer words, together with such words and references as for one reason or another seemed noteworthy. An \* indicates that the word, form, or meaning to which it is prefixed is wanting in the minor Pet. lex. A v. after a reference indicates that it is to a *vañça*.

II. Gives a list of the etymological explanations.

III. Gives a collection of the more important grammatical points.

IV. Gives a list of quotations.

## I.

- ākāra*, iv. 13. 2; 14. 2.  
*akoriḍa*, iv. 1. 2, 3, 4, 5.  
*akṣaya*, i. 24. 2 (bis).  
*akṣaram-akṣaram*, i. 17. 2.  
*\*akṣaravant*, i. 43. 11.  
*akṣiti*, i. 9. 5; 10. 4; iii. 14. 9; 22. 8; (\*numeral) i. 28. 3; 29. 5.  
*agada*, iv. 2. 4, 7, 10.  
*Agastya*, iv. 15. 1; 16. 1 v.  
*\*agīta*, i. 52. 9. Cf. *gītāgīta*.  
*\*agṛhatā*, ii. 12. 7, 8, 9.  
*\*agnihotravelā*, iv. 5. 3.  
*\*agnyurei*, iii. 29. 7.  
*aghāyu*, iv. 4. 2.  
*vac* + *\*abhi-pari*, i. 35. 8.  
*añjas* ('easy'), iii. 7. 4.  
*aṇu* (*sāmnah*), iii. 10. 3.  
*atipuruṣa*, i. 27. 2.  
*ativyādhin* (quot.), i. 4. 2.  
*\*Atisāma* *\*Etureta* (? a demon), iv. 26. 15.  
*\*atyagra*, iii. 5. 6.  
*\*atrasad*, iv. 24. 3.  
*adhruvu*, i. 55. 3.  
*adhvaryu*, iii. 10. 7; 16. 2; 17. 4; 19. 6.  
*anantatā*, i. 35. 8.  
*\*ananvāgama*, ji. 3. 4. Cf. *anvāgama*.  
*anenvita* (*-aṁ sāma*), iii. 35. 8.  
*\*anaparuddha*, ii. 4. 8.  
*anapahatapāpman*, iv. 13. 3, 4, 5, 6, 7, 8, 9, 10.  
*anavānam* (adv.), i. 37. 7 (bis).  
*anasthika*, iii. 3. 4.  
*\*anāmantrya*, see *\*mantray* + *ā*.  
*anāmayatva*, ii. 11. 10.  
*\*anālayana*, i. 6. 4.  
*\*aniṣedha* (*-aṁ sāma*), i. 30. 2, 3.  
*\*anugīta*, i. 55. 13 (bis).  
*anucara*, iii. 4. 11. 10.  
*anupadṛṣṭa* (locat. "secretly"), iii. 7. 6.  
*\*anupasmṛta*, iii. 17. 1.  
*\*anumantra*, iii. 17. 1; see *ekastomubhāgānumantra*.  
*anurūpa*, i. 27. 4 (bis); (noun) iii. 4. 1, 2, 3.  
*\*Anuvaktṛ* *\*Sātyakṛta*, i. 5. 4.  
*anuvrata* (fem.-tā), i. 56. 6.  
*anuṣṭubh*, i. 18. 7.  
*anuṣṭhyā*, ii. 15. 6; iii. 33. 4.  
*anūkta*, i. 51. 1; 54. 2; 57. 3.  
*\*anūthtatṛ*, iii. 8. 7 (bis).  
*anṛca*, i. 15. 3.  
*anta* (*-te*, adv. locat.), ii. 10. 2.  
*antarātman*, iii. 32. 4, 5, 7, 8.  
*\*antarikṣanāman*, i. 20. 2.  
*antardhi*, iv. 4. 2.  
*\*antardhināman*, iv. 4. 1.  
*\*antaryakṣa*, i. 20. 4 (bis).  
*antideva*, iii. 33. 8.  
*andha*, iii. 9. 1.  
*\*annakācīni*, i. 11. 1.  
*annamaya*, i. 29. 5.  
*\*annaçubha*, i. 10. 1.

- annāda*, i. 51. 6.  
*\*anyatodvāra*, i. 30. 2.  
*\*anvāgama*, iii. 19. 2. Cf. *ananvā-gama*.  
*anvāhāryapacana*, iv. 26. 15.  
*apakṣa*, iii. 14. 9.  
*apaciti*, i. 39. 5; (plur. with *√kr*) iv. 6. 3.  
*apacitinant*, i. 39. 5.  
*apanna*, iii. 20. 2.  
*apararātra*, iv. 5. 3.  
*aparādha*, i. 16. 5.  
*aparāhṇa*, iv. 5. 1; 10. 15.  
*aparimita*, i. 46. 2; 47. 5.  
*aparodha* ('independent word'), ii. 4. 8.  
*aparyūpta*, iv. 22. 12.  
*apaṣya*, iii. 38. 1.  
*apahatapāpman*, iii. 27. 2; 39. 2; iv. 13. 3-10.  
*apīva*, ii. 7. 1.  
*apūlita*, i. 8. 10.  
*apūta*, i. 50. 3; 53. 7.  
*aprativācya*, i. 9. 5.  
*apratistha*, iii. 15. 4.  
*\*aprupaṣya*, iii. 38. 2.  
*Abhayada* *\*Āsamātya*, iv. 8. 7.  
*Abhipratārin*, iii. 1. 21; 2. 2, 3, 13.  
*Abhipratārin Kāṣasenī*, i. 59. 1; iii. 1. 21.  
*\*abhraṇḍa*, i. 30. 2.  
*abhrātṛya* (*-anḥ sāmā*), i. 30. 5; 45. 6; iii. 37. 8.  
*ama*, i. 53. 4, 6 (bis); 54. 6 (bis); 56. 2 (bis); 57. 4 (bis); iv. 23. 3.  
*\*amalākāṇḍa*, i. 38. 6.  
*amānuṣa*, iii. 9. 4.  
*amāvāsyā* (*-ā rātri*), i. 33. 6 (bis).  
*amukha*, iii. 38. 1, 2; iv. 11. 6.  
*ayana*, i. 34. 2.  
*\*ayamāsyā*, ii. 8. 7 (bis).  
*ayasmāya*, iv. 1. 3.  
*Ayāsyā*, ii. 8. 7, 8; 11. 8 (ter).  
*Ayāsyā Āṅgīrasa*, ii. 7. 2. 6; 8. 3.  
*\*ayutadhā* i. 10. 4; 28. 3; 29. 5.  
*\*ayutadhāra*, i. 10. 1.  
*arūṣa*, iii. 32. 6 (bis).  
*arkya*, iv. 23. 3.  
*\*ardhadevatā*, iii. 1. 1.  
*ardhabhāj*, iii. 17. 5.  
*ardhodita*, i. 12. 4.  
*\*arbudadhā*, i. 10. 4; 28. 3; 29. 5.  
*alubhamāna*, iii. 14. 1 (bis).  
*alam*, iii. 31. 9, 10 (quater).  
*\*alokatā*, ii. 12. 7, 8, 9.  
*avukāṣa* (*-anḥ kr* with dat.), i. 7. 2.  
*avikṛta*, i. 58. 7.  
*\*avokṣaṇīya*, iii. 10. 9.  
*\*avyāsikta*, i. 37. 6.  
*aṣan*, iv. 5. 2.  
*\*aṣanayā*, i. 3. 3, 4, 5; iii. 12. 2.  
*aṣṭhila*, iv. 22. 13.  
*aṣṇamāya*, iv. 1. 2.  
*\*aṣrumukha*, iii. 8. 1.  
*Aśādha Uttara Pārācarya*, iii. 41. 1 v.  
*aṣṭācatvārīṇḍadakṣara*, iv. 2. 8.  
*aṣṭācapha*, i. 1. 8; 6. 6; 9. 4; 33. 11; 34. 2.  
*1 vas + am*, iv. 13. 1.  
*asambhāvyam* (adv.), ii. 8. 4.  
*asūlhārā*, iii. 13. 9.  
*asumaya*, i. 29. 3.  
*vasūy*, iii. 31. 9.  
*ascara* ('without melody,' *sāman*) i. 18. 8.  
*ahorātra* (dual), i. 25. 5; (neut. plur.) i. 46. 5; ('fem. plur.),' i. 21. 4.  
*ā* (one of the five *vyāhrtis*), ii. 9. 3, 5; (exclamation, 'after the verb') iv. 21. 4 (bis).  
*ākramaṇa*, i. 3. 2.  
*ākrānti*, i. 26. 6.  
*ākhaṇḍa*, i. 7. 6; 60. 8; ii. 3. 12, 13.  
*āgā*, i. 20. 6, 7; 37. 1, 2, 3, 4, 5, 7; 52. 9, 10 (bis).  
*\*āgīta*, i. 20. 6, 8 (bis); 55. 13 (bis).  
*āgnīdhra*, iii. 17. 2.  
*Āṅgīrasa*, ii. 11. 9 (ter): see *Ayā-sya* A.  
*ācaturam*, iii. 34. 1.  
*\*ācāryadatta*, i. 54. 1.  
*\*ācāryokta*, i. 22. 3.  
*\*Ājakeṣin* (plur.), i. 9. 3.  
*\*Ājadviṣa*, see *Bamba* A.  
*ājya*, iii. 6. 4.  
*Āṇāra*, see *Para* A.  
*ātmavant*, i. 43. 11.



- Ātreya*, see *Dakṣa Kātyāyani Ā.*,  
*Çaṅga Çātyāyani Ā.*  
*ādi*, i. 11. 7; 12. 4; 19. 2; 31. 2, 5;  
 58. 9; 59. 6: (*ādīm dā + ā*), ii. 2.  
 9; iv. 10. 3, 13.  
*\*ādityaraçmi*, ii. 6. 10.  
*ādhipatya*, iii. 6. 6, 8.  
*āp* + *\*upa-sam*, ii. 3. 4–10.  
*āpīna*, i. 8. 12, 13 (bis).  
*ābhūti*, i. 40. 2, 5; ii. 4. 4 (bis); iii.  
 20. 3, 11; 21. 5; 27. 3, 12.  
*āyafana*, i. 53. 3 (bis); ii. 12. 8.  
*Āruvi*, i. 42. 1.  
*Āruveya*, ii. 5. 1.  
*\*Ārkṣākūyaya*, see *Galūnasa Ā.*  
*ārṣeya*, i. 59. 10.  
*\*ālamyāilājodgātṛ* (?), iii. 31. 10.  
*ālopa*, see *madhvālopa*.  
*\*Āllakeya*, see *Hṛtsvāçaya Ā.*  
*āvarta*, iii. 33. 7 (bis).  
*āvīçoçana*, iv. 1. 7.  
*āvṛt*, iii. 11. 5. 6, 7; 12. 1.  
*\*avṛtīçayāna*, iii. 31. 3.  
*\*āçravaniya* (-ā ṛc), iii. 38. 6.  
*\*āçrāvitapratyāçrāvita* (duāl), iv. 6.  
 5; 7. 3 (bis).  
*āś* + *adhi*, i. 27. 1.  
*āsamgavam* (adv.), i. 12. 4.  
*Āsamātya*, see *Abhayada Ā.*  
*āsura*, i. 16. 2.  
*āhavanīya*, iv. 26. 15.  
*āhāva*, i. 54. 8.  
*āi* + *abhi-pra* (of the sun), iv. 5. 1.  
*āi* + *puri*, iii. 20. 4, 12; 21. 6.  
*āi* + *palī*, iii. 29. 3; 31. 3.  
*āi* + *\*sam-ud-ā*, i. 35. 2.  
*itihāsa*, see *pūrāṇetihāsa*.  
*āidh* + *\*ud* (conject.), ii. 13. 4.  
*īndriyavant*, i. 43. 11.  
*īndraçreṣṭha*, i. 10. 1.  
*Indrota Dāivāpa Çāunaka*, iii. 40.  
 1 v.  
*Iṣa Çyāvāçvi*, iv. 16. 1 v.  
*īñikh* + *\*vi*, i. 37. 4.  
*uktha*, i. 40. 2 (bis); 45. 1 (quot.);  
 iii. 3. 2; 6 (*vāiçvāmītra u.*), 9 ff.;  
 4. 1.  
*ugra* (-*an sāmnah*), i. 51. 8; (-*o*  
*devah*), iv. 5. 1; 10. 10.
- Uccāiççravas Kāupayeya*, iii. 29. 1,  
 2, 3.  
*ucchrāya*, i. 5. 7.  
*ut* (one of the five *vyāhṛtis*), ii.  
 9. 3, 8.  
*utkrānti*, i. 26. 5.  
*Uttara*, see *Aṣāḍha U. Pārāçarya*.  
*udṛc*, iv. 14. 7; 15. 4, 5.  
*udgātṛ*, i. 22. 2, 5, 8; 45. 5; 54. 4,  
 5; 58. 4, 5; ii. 1. 1 ff.; 10. 2 ff.;  
 iii. 7. 7; 8. 8; 9. 3, 9; 10. 1, 2;  
 12. 3; 13. 8, 10, 13; 14. 9; 17. 4;  
 19. 6; 34. 4; iv. 9. 3, 9; 10. 9, 18.  
*udgīta*, i. 55. 13 (bis).  
*udgītha*, i. 11. 8; 12. 4, 7; 13. 1, 3,  
 5; 19. 2; 21. 7; 31. 2, 6; 33. 3,  
 5, 9, 10; 34. 1; 35. 4; 36. 1, 3, 5,  
 6, 8, 9; 54. 8; 58. 9; 59. 7; ii. 4.  
 1, 3; 5. 12; 6. 1. 3 ff.; 7. 1; 9.  
 10; iv. 8. 5; 9. 1.  
*upagātṛ*, i. 22. 5, 6; 45. 5; ii. 8. 2.  
*upatapan* (noun), iv. 2. 11.  
*upadrava*, i. 12. 1, 4; 19. 2; 31. 2.  
 8; 58. 9; 59. 9.  
*upadrusṭṛ*, i. 54. 3.  
*upanīṣad*, iv. 15. 3; 21. 7; 23. 6.  
*upabdimant*, i. 37. 3.  
*uparām* (adv.), i. 58. 3.  
*upary-upari*, iii. 6. 5; 33. 5, 6.  
*upavusathīya*, i. 54. 3 (bis), 5 (bis).  
*uparā*, iii. 20. 1.  
*upāstamayam* (adv.), i. 12. 4.  
*\*ubhayācakra*, iii. 16. 7.  
*\*ubhayāpad*, iii. 16. 7; iv. 14. 3.  
*Umā Hāimavatī*, iv. 20. 11.  
*\*Uthiya* (?) *Jānaçruteya*, i. 6. 3.  
*Uçanus Kāvya*, ii. 7. 2, 6.  
*\*ūrdhragaṇa*, i. 57. 2.  
*ūrmī*, i. 56. 1 (bis).  
*ūh* + *\*sam-ud*, iii. 19. 7.  
*ū* (caus.), iii. 13. 5, 6.  
*ṛktus*, iii. 17. 1.  
*\*ṛkpada*, i. 15. 5, 6.  
*ṛksāma*, i. 54. 3, 5; 56. 1.  
*ṛksāman*, ii. 2. 9 (bis), 10.  
*ṛgveda*, i. 1. 3; iii. 7. 8.  
*Ṛçyaçṛīga Kāçyapa*, iii. 40. 1 v.  
*ṛṣikalpa*, i. 4. 2.  
*ekacakra*, iii. 16. 5.

*ekapad*, iii. 16. 5.  
*ekaputra*, ii. 5. 2.  
*ekarāj*, iv. 8. 4, 15.  
*ekaviṃśa* (-aṁ sūma), i. 19. 1, 3 (bis).  
*ekavīra*, ii. 5. 1.  
*ekavratya*, iii. 21. 3.  
*ekasthā*, i. 37. 5.  
*\*ekastomabhāgānumantra*, iii. 18. 6, 7.  
*✓ej*, iii. 17. 6, 9.  
*\*etāvadāvāsa*, ii. 12. 6.  
*\*Eturetu* (?), see *Atisāma E.*  
*Āikṣvāka*, see *Bhageratha Ā.*  
*Āikṣvāka Vārṣṇa*, i. 5. 4.  
*Āitareya*, see *Mahidāsa*.  
*Āindroti*, see *Dṛti Ā.* (✓*āunaka*).  
*āilaba*, i. 51. 1.  
*on̄ vā*, iv. 8. 6 (ter).  
*on̄ vā3c on̄ vā3c on̄ vā3c hum bhā on̄ vāc*, iv. 8. 9.  
*okāra*, iv. 13. 2; 14. 2 (bis).  
 1. 6, 7; 2. 1 (quater), 2 (quater); 3. 5; 9. 2 (quater), 3 (bis); 10. 2, 7, 11; 18. 10, 11; 23. 7; 24. 4 (bis); 30. 1; iii. 6. 2; 10. 10, 11; 13. 8, 10, 12, 13; 14. 9; 18. 5, 7; 19. 1, 6, 7. Rule as to its pronunciation, i. 24. 3. — ('yes') iii. 8. 5; 29. 6; 30. 2; 31. 6.  
*ovā ovā*, i. 9. 1; 17. 1.  
*ovā ovā ovā hum bhā ovā*, i. 3. 1.  
*ovā3c ovā3c ovā3c hum bhā ovā*, i. 2. 3; iii. 39. 1.  
*ovā3c ovā3c ovā3c hum bhā vo vā*, iv. 14. 2.  
*kaṁsa* (neuter !), i. 25. 5.  
*Kaṁsa \*Vāraki*, iii. 41. 1 v.  
*Kaṁsa \*Vārakya*, iii. 41. 1 v.; iv. 17. 1 v.  
*Kukṣivānt*, ii. 5. 11.  
*kathā*, iv. 6. 2.  
*kam* (particle), i. 45. 2.  
*karmavānt* ("active"), i. 43. 11.  
*kalāśas*, iii. 38. 8; 39. 1.  
*kalyāṇa* (comparat.), iii. 34. 6 (quater).  
*Kaṣyapa*, iv. 3. 1.  
*Kāksasenī*, see *Abhipratārin K.*

*Kāṇḍviya*, iii. 10. 2 (bis).  
 see *Janaçruta K.*, *Nagarin Jānaçruteya K.*, *Sāyaka Jānaçruteya K.*  
*Kātyāyāni*, see *Dakṣa K. Ātreya.*  
*Kāpeya*, iii. 2. 2, 12.  
 see *Çāunaka K.*  
*kāma* (adv. accus.), i. 54. 1, 5.  
*kāmacāra* (noun), iii. 28. 3.  
*\*kāmadughāksiti*, i. 10. 1.  
*kāmapra*, iv. 6. 1, 2.  
*\*kāmagāyīn*, ii. 5. 12.  
*\*Kārīrādi* (plur.) ii. 4. 4.  
*kārṣṇāyasa*, iii. 17. 3 (bis).  
*Kāvya*, see *Uçanas K.*  
*Kāçyapa*, iii. 40. 2 v.  
 see *Rçyaçrṇga K.*, *Devataras Çyāvasāyana K.*, *Çruṣa Vāhneya K.*  
*kīṁkāma*, i. 11. 2.  
*kīṁdevatyā*, i. 59. 12.  
*kukṣi*, i. 56. 1.  
*Kubera \*Vārakya*, iii. 41. 1 v.  
*kubhra*, i. 4. 5; iii. 39. 5.  
*kumbyā*, i. 50. 5 (ter); 53. 9.  
*Kuru* (sing.), i. 59. 1; (plur.) i. 38. 1; see *kāurava*.  
*Kurupañcōla* (plur.), iii. 7. 6; 8. 7; 30. 6, 9; iv. 6. 2; 7. 2.  
*kuçula* (with dat.), iii. 8. 3.  
*✓kṛ + vi*, ii. 2. 9.  
*Kṛṣṇadattu Lāuhitya*, iii. 42. 1 v.  
*\*Kṛṣṇadhṛti Sātyaki*, iii. 42. 1 v.  
*\*Kṛṣṇarāta Lāuhitya*, iii. 42. 1 v.  
 see *Triveda K. Lāuhitya*.  
*kṛṣṇājina* ("poss. cpd."), iii. 8. 7.  
*keçaçmaçru* ("plur."), iii. 9. 4; iv. 6. 4.  
*Keçin Dārbbhya*, iii. 29. 1, 2.  
*Kānpayeya*, see *Uccāiçcravas*.  
*kāurava*, iii. 29. 1.  
*kratu*, iii. 39. 3-10.  
*✓krand + abhi*, ii. 2. 9.  
*\*Krātujāteya*, see *Rāma K. Vāiyāghrapadya*.  
*krūlā*, iii. 25. 8.  
*krāuñca*, i. 37. 6; 51. 12.  
*✓kṣar + \*abhi-vi*, i. 10. 1.  
*Kṣāimi*, see *Sudakṣiṇa K.*  
*kṣudra*, iii. 23. 4.

- kṣuradhārā*, iii. 13. 9.  
*khala* (-ā devatū), i. 5. 1, 4.  
*\*Galūnasa* *\*Ārkṣākāyana*, i. 38. 4.  
*Gandharvāpsaras* (plur.), i. 41. 1;  
 55. 10, 11; iii. 5. 1.  
*√gam* + *anu* (of the fire), iii. 1. 7.  
*√gam* + *adhi* (pass.), i. 39. 4; 47. 4.  
*√garh* (with genit.), i. 16. 11.  
*√gā* (caus. \*'play'), i. 58. 2.  
*√gā* + *ud*, i. 2. 2; 10. 7; 14. 4; 18.  
 11; 24. 4; 27. 7; 30. 5; 32. 6; 38.  
 1, 3; 45. 7; 54. 4, 5, 13; 57. 9; 58.  
 1; 60. 1 ff.; ii. 7. 2, 4 ff.; 8. 3, 9;  
 iii. 17. 4; 30. 2-5; 31. 1, 6 ff.; iv.  
 8. 7, 9; 9. 5.  
*√gā* + *upa* ('address'), iii. 2. 2.  
*gāthā*, i. 50. 4 (ter): 53. 9; 57. 1.  
*gādha*, iii. 9. 9.  
*gāyatra*, i. 1. 8; 2. 3; 3. 7; 37. 7; iii.  
 11. 5; 38. 4, 7, 9; iv. 8. 5; 13. 3,  
 10; 14. 2; 15. 3; 16. 1.  
*gāyatrī*, i. 1. 8; 17. 2; 18. 4; 55. 2;  
 57. 1; iv. 2. 2; 6. 8; 7. 6; 8.  
 1, 2.  
*\*gāyatrīmukha*, iv. 8. 2.  
*\*gārhapatya*, iv. 26. 15.  
*\*gūtāgita* (plur.), i. 52. 9.  
*Gupta*. see *Vāipaścita Dārḥaja-*  
*yanti G. Lāuhitya*.  
*√grh* + *ud*, i. 5. 6.  
*√grh* + *prati*, iv. 6. 9; 7. 7; 8. 1, 2.  
*√grh* + *vi*, iii. 19. 1.  
*gotra*, iii. 14. 1.  
*gopti*, iii. 29. 6.  
*Gobala Vārṣṇa*, i. 6. 1.  
*\*gobhaga*, i. 10. 1.  
*\*Goṣru* (a Jābāla), iii. 7. 7.  
*Gāutama* (patron. of Āruṇi), i. 42. 1.  
*Gāuṣṭki*, iv. 16. 1 v.  
*√glā* (with dat.), iii. 10. 3.  
*cakṣurmaya*, i. 28. 7.  
*\*cakṣuṣrotra* (poss. cpd.), i. 10. 1.  
*caturāṅgula*, iii. 33. 6.  
*\*caturviṅṣatyakṣara*, iii. 38. 9; iv.  
 2. 2.  
*\*caturviṅṣatyardhamāsa*, iii. 38. 9.  
*\*catuṣputra*, ii. 5. 5.  
*\*catuṣcatvāriṇṣadakṣara*, iv. 2. 5.  
*√car* (with pple.), iii. 7. 5.  
*√car* + *anu-sam*, iii. 28. 2.  
*√car* + *abhi-ara*, iv. 1. 2 ff.  
*√cal* + *anu-vi*, iii. 21. 4.  
*√cal* + *vi*, iii. 21. 4.  
*cātvāla*, i. 5. 5.  
*√cāy* (conject.), iii. 31. 3.  
*citi*, iii. 10. 8. 9.  
*Cāikitāneya*, i. 37. 7; ii. 5. 3;  
 (plur.) i. 41. 1.  
 see *Brahmadatta C. Vāsi-*  
*gṣtha C.*  
*Cāitrarathi*, see *Satyādhipāka C.*  
*jagati*, i. 18. 6; 55. 2; 57. 1; iv.  
 2. 8.  
*jan* + *abhi* (with accus.), iii. 11.  
 \* 2-7.  
*Janaṣruta Kāṇḍviya*, iii. 40. 2 v.  
*Janaṣruta* *\*Vārakya*, iii. 41. 1 v;  
 iv. 17. 1 v.  
*japya*, iii. 7. 3.  
*Jamadagni*, iii. 3. 11; iv. 3. 1.  
*Jayaka Lāuhitya*, iii. 42. 1 v.  
*Jayanta*, see *Yaṣascin J. Lāuhi-*  
*tya*.  
*Jayanta Pārācarya*, iii. 41. 1 v.  
*Jayanta* *\*Vārakya*, iii. 41. 1 v  
 (two persons of this name): iv.  
 17. 1 v.  
*Jānaṣruta*, see *Nagarin J. Kāṇ-*  
*ḍviya*.  
*Jānaṣruteya*, see *Ulukya J., Sā-*  
*yaka J. Kāṇḍviya*.  
*Jābāla*, iii. 9. 9; (dual) iii. 7. 2, 3,  
 5, 7, 8 (bis).  
 see *Goṣru, Cakra*.  
*jīvana*, i. 53. 8 ff.  
*√jī* + *nis* ('prim. conj.'), iii. 33. 3.  
*Jāivali*, i. 38. 4.  
*\*jyeṣṭhabrāhmaṇa*, iv. 23. 1, 5.  
*jyotiṣmant*, i. 43. 11.  
*\*Jvālāyana*, iv. 16. 1 v.  
*tathā* (exclam.), iii. 6. 2, 4.  
*taddevatya*, i. 59. 12.  
*tadvana*, iv. 21. 6.  
*√tan* + *anu-sam*, iv. 2. 4, 7, 10.  
*√tap* + *ā* (adv. locat. of pple.), iii.  
 32. 7.  
*√tap* + *upa*, iv. 2. 4, 7, 10, 11 (bis).  
*\*tapastanu*, i. 10. 1.

*tāmra*, iv. 1. 7; 23. 7; 24. 12.  
*ṭṭīyasavama*, i. 16. 5; 37. 4 (ter);  
 iv. 2. 8 (bis), 10.  
*ṭṭp* + \**anu-sam*, i. 14. 4.  
*tejasvin*, i. 43. 11.  
*trapu*, iii. 17. 3 (bis).  
*traya veda*, i. 1. 1, 2; 8. 1, 3, 4, 10.  
*trayī vidyā*, i. 18. 10; 19. 2; 23. 6;  
 45. 3; 58. 2.  
*\*trayodaçamāsa* (poss. cpd.), i. 10. 6.  
*Trusadasyu*, ii. 5. 11.  
*tridhātu*, iv. 23. 6, 7.  
*\*triputra*, ii. 5. 4.  
*trivṛṣṭapa* (neuter), iii. 19. 7.  
*\*Triveda \*Kṛṣṇarātu Lāuhitya*, iii.  
 42. 1 v.  
*triṣṭubh*, i. 18. 5; 55. 2; 57. 1; iv. 2. 5.  
*tryāyusa* (quot.), iv. 3. 1 (bis).  
*tryaṣṭi*, iii. 11. 5.  
*Dakṣa Kātyāyani Ātreya*, iii. 41.  
 1 v; iv. 17. 1 v.  
*\*Dakṣajayanta Lāuhitya*, iii. 42. 1 v.  
*ṣdagh* + *pra* (\*future ind.), iii. 15. 4.  
*\*daṇḍopānaha*, iv. 6. 4.  
*\*dadā* (exclam.), iii. 6. 2.  
*dadā tathā hantā him bhā orā*, iii.  
 6. 4.  
*darçala*, iv. 1. 1.  
*\*daçaputra*, ii. 5. 9.  
*daçavājin*, i. 4. 3.  
*\*Dārḍhajayanti*, see *Vāipacēta D.*  
*Gupta Lāuhitya*, *Vāipacēta D.*  
*Drḍhajayanta Lāuhitya*.  
*Dārḍhya*, see *Keçin D.*  
*Dālḍhya* (patron. of Brahmadatta  
 Çaikitāneya), i. 38. 1; 56. 3.  
*Dālḍhya*, see *Baka D.*  
*\*divastambhana*, i. 10. 9, 10.  
*ṣdih* + \**vī*, iii. 14. 11 (bis).  
*\*dīplāgra*, ii. 4. 1, 3 (bis).  
*\*duranusamprāya*, iii. 33. 2.  
*\*duravācāna*, iii. 7. 5.  
*durdhā*, ii. 14. 6.  
*\*dūrāpa*, iii. 33. 2.  
*\*dūredevatā*, i. 14. 1.  
*drḍha*, iv. 22. 13.  
*\*Drḍhajayanta*, see *Vipacēit D. Lāu-*  
*hitya*, *Vāipacēta Dārḍhaja-*  
*yanta D. Lāuhitya*.

*Dr̥ti Āindroti Çāunaka*, iii. 40.  
 2 v.  
*ṣdrp*, iii. 29. 4 (bis).  
*ṣdrh*, i. 55. 4 ff.  
*\*Devataras* (\**yāvasāyana Kāçyapa*,  
 iii. 40. 2 v.  
*devaçrut* (*sāman*), i. 14. 2.  
*devāçva*, iv. 8. 8.  
*Dāivāpa*, see *Indrotu D. Çāunaka*.  
*dyāvāprthivī*, i. 50. 1.  
*ṣdru* + \**anu-sam*, i. 25. 4.  
*ṣdru* + *upa* ('sing the *upadrava*'),  
 ii. 2. 9; iv. 10. 6, 15.  
*ṣdru* + *vī*, i. 54. 8.  
*dvādaçāha*, iii. 31. 1, 6.  
*\*dvīputra*, ii. 5. 3.  
*ṣdhā* + *apa-nī*, i. 8. 6.  
*ṣdhā* + *abhi*, iii. 31. 7.  
*ṣdhā* + *prati-sam* (active), iii. 4. 6;  
 23. 4 (bis), 8; 24. 4 (bis).  
*ṣdhā* + *vī-ā* (pple.), iii. 28. 5.  
*ṣdhā* (pple. *dhīta*), i. 38. 6.  
*dhāgyā*, iii. 4. 1-3.  
*dhī*, i. 53. 8 (bis), 10 (bis); (plural)  
 i. 57. 1 (bis).  
*dhūtaçarīra*, iii. 30. 3, 4; 39. 2.  
*Dhṛtarāṣṭra* (a demon), iv. 26. 15.  
*Nagarin Jānaçruteya Kāṇḍviga*,  
 iii. 40. 1 v.  
*ṣnam* + *sam*, ii. 12. 9.  
*\*naranītapīṇḍa*, iii. 5. 3.  
*\*navaputra*, ii. 5. 9.  
*Nāka*, iii. 13. 5.  
*\*nāmarūpa*, iv. 22. 8.  
*nārāçaṇsī*, i. 50. 6 (ter); 53. 9;  
 57. 1.  
*\*nikharvadhā*, i. 10. 4; 28. 3; 29. 5.  
*ṣnij* + *ava* (\*intens.), ii. 14. 4.  
*nītarām*, i. 38. 2 (bis).  
*nīdhana*, i. 12. 2, 4, 7; 13. 1, 3, 5;  
 19. 2; 21. 7; 31. 2, 9; 35. 6; 36.  
 1, 3, 5, 6, 7, 8, 9; 54. 8; 57. 5;  
 58. 9; 59. 10; iii. 34. 3; (*nīdha-*  
*nam* i + *upa*), ii. 2. 9; iii. 34.  
 3; iv. 9. 7; 10. 7, 15.  
*\*nīdhanakṛta*, i. 85. 6.  
*\*nīdhanasamsthā*, i. 12. 2.  
*\*nīyatadhā*, i. [10. 4:] 28. 3; 29. 5.  
*nivīd*, iii. 4. 1, 2 (ter), 3.

- niṣā*, iv. 5. 2.  
*niṣka*, i. 35. 7, 8.  
*√nī + abhi-ati*, i. 12. 7, 9; 13. 8, 5.  
*√nī + vi*, iii. 29. 2, 6.  
*√ned + \*pra*, i. 1. 3-5; 23. 3-8.  
*nyaṅga*, i. 4. 2-5; 45. 5; ii. 12. 1, 2; iii. 37. 7 (bis).  
*\*nyarbudadhā*, i. 10. 4; 28. 3; 29. 5.  
*\*nvāva*, i. 12. 8; 13. 2. 4; ii. 10. 9, 12, 15, 18, etc.  
*nvāi*, i. 4. 7; iii. 31. 10.  
*\*pañcaputra*, ii. 5. 6.  
*√paṇāy*, iii. 13. 3.  
*paṇāyya*, i. 38. 5.  
*√pat + \*upa-apa*, i. 11. 7.  
*Putāṅga Prājāpatya*, iii. 30. 3.  
*√pad + sam* (causat.), i. 51. 4; 56. 10.  
*padma* (numeral), i. 10. 4; 28. 3; 29. 5.  
*para*, i. 9. 3.  
*Pura Āyāra*, ii. 6. 11.  
*paramapuruṣa*, i. 27. 2.  
*Parameṣṭhin Prājāpatya*, iii. 40. 2 v.  
*paraḥ-parovariyant*, i. 10. 5 (bis).  
*\*parākrānti*, i. 26. 5.  
*parāṇ* ('useless'), i. 2. 4, 5.  
*paridhānīya*, iii. 4. 1-3; 16. 4.  
*pariṣad*, ii. 11. 13, 14.  
*pariṣvaṅga*, iii. 29. 7; 30. 1.  
*parvan*, iii. 23. 4, 8; 24. 4.  
*palāva* ('sing.'). i. 54. 1.  
*\*Palligupta Lāuhitya*, iii. 42. 1 v.  
*√pac + anu*, i. 8. 7 (bis).  
*paçyata*, i. 56. 6.  
*√prath* (causat.), i. 37. 4.  
*pāñcāla*, iii. 29. 1.  
*Pārāçarya*, see *Aṣāḍha Uttara P.*, *Jayantu P.*, *Vipaçcit* ('ukuni-mitra P., Sudatta P.  
*\*Pārthuçravasa* (ademon), iv. 26. 15.  
*\*Pārṣṇa Çāilana*, ii. 4. 8.  
*pītu*, iv. 3. 2.  
*pitrāja*, iv. 5. 2.  
*\*puṇyakṛt*, i. 5. 1.  
*puṇyakṛtyā*, i. 30. 4.  
*punarmṛtyu*, iii. 35. 7, 8 (bis).  
*\*punassambhūti*, iii. 27. 13, 17.  
*\*purāṇetiḥāsa*, i. 53. 9.  
*purīṣya* (quot.), iv. 3. 3.  
*purodhā*, iii. 6. 6, 7, 8.  
*purovāta*, i. 12. 9; 36. 1.  
*Puluṣa Prācīnayogya*, iii. 40. 2 v.  
*puṣpa* (quot.), iv. 3. 1.  
*√pū + anu*, i. 50. 8; 54. 2; 57. 2.  
*pūti*, ii. 15. 2.  
*√prech + ati*, i. 59. 13.  
*\*prthaksatila*, i. 10. 1.  
*\*prthivipratistha*, i. 10. 9, 10.  
*\*prthivyupara*, i. 10. 1.  
*Prthu Vāinya*, i. 10. 9; 34. 6; 45. 1.  
*Pūluṣi*, see *Satyayajña P. Prācīnayogya*.  
*\*Pūluṣita*, see *Satyayajña P.*  
*pra* (one of the five *vyākṛtis*), ii. 9. 3, 4.  
*\*pragā*, i. 20. 6; 21. 3.  
*pragātha*, iii. 4. 1-3.  
*prajātikāma*, iii. 18. 6.  
*\*prajāpatimātra*, i. 8. 12.  
*prajāvant*, i. 52. 2.  
*\*prajñāvant*, i. 43. 11.  
*pratigraha*, i. 58. 6.  
*pratipat*, iii. 14. 2 (?); iv. 14. 5.  
*pratibodhaviḍita*, iv. 19. 1.  
*pratirāna*, i. 27. 5 (bis); 47. 1.  
*pratiṣṭhā*, i. 20. 6; 21. 2.  
*pratiṣṭhāvant*, i. 43. 11.  
*pratiḥāra*, i. 3. 7; 11. 9; 12. 4, 7; 13. 1, 3, 5; 19. 2; 21. 7; 31. 2, 7; 35. 5; 36. 1, 3, 5, 6, 7, 8, 9; 37. 7; 54. 8; 58. 9; 59. 8.  
*Pratidurça*, iv. 8. 7.  
*pratti*, i. 58. 6; iii. 6. 1, 2 (bis), 5.  
*pratyakṣam* (adv.), i. 33. 5; ii. 2. 7, 8.  
*\*prathamamirbhīṣya*, iii. 14. 8.  
*\*prapatīṣṇu*, i. 48. 5 (bis).  
*prabhūti*, ii. 4. 6 (bis).  
*pramoda*, iii. 25. 4.  
*\*prayutadhā*, i. 10. 4; 28. 3; 29. 5.  
*pravāha* ('carrying forth'), iii. 28. 3.  
*\*prasāma*, i. 15. 4.  
*prasāmi* (adv.), i. 15. 4.

*prastāva*, i. 11. 6; 12. 4, 7; 13. 1, 3, 5; 17. 8; 19. 2; 21. 7; 31. 2, 4; 33. 3, 5, 9, 10; 34. 1; 35. 3; 36. 1, 3, 5, 6, 7, 8, 9; 54. 8; 58. 9; 59. 5; iii. 38. 9.

*prastotṛ*, iii. 18. 3, 6.

*Prācīnayoga*, i. 39. 1.

see *Pulusa P.*, *Satyayajña Pauluṣi P.*, *Ṣomaṣuṣma Sātya-yajñi P.*

*Prācīnaçāla* (plur.), iii. 10. 1.

\**Prācīnaçāli*, iii. 7. 2, 3, 5, 7; 10. 2.

*Prājāpatya*, see *Paramesṭhin P.*

*prāñc* ('successive'), i. 21. 4.

*prāñcamaya*, i. 29. 1.

\**prāñcasamhita*, i. 10. 1.

\**prāñcāpāna* (dual), ii. 5. 3; 6. 2; iii. 21. 7, 10.

*prātaraṇuvāka*, iii. 16. 5, 6.

*prātassarana*, i. 16. 5, 12; 37. 1 (ter); iv. 2. 2 (bis), 4.

*Prātṛda Bhālla*, iii. 31. 4.

*prādeçamātra*, iii. 33. 5.

*Prāsaravaya*, see *Plakṣa P.*

\**Proçṭhupāda* \**Vārakya*, iii. 41. 1 v. *çpyā* + *ā* (causat.), i. 8. 12.

*Plakṣa Prāsaravaya*, iv. 26. 12.

*ç plu* + *ā*, ii. 2. 9.

*ç plu* + \**ni*, i. 56. 7-9.

*ç plu* + \**parā*, i. 56. 4.

*ç plu* + *pra*, iv. 11. 10.

*ç plu* + *sam* (causat.), i. 36. 1.

*Baka Dālhbha*, i. 9. 3; iv. 7. 2.

*banudhūtā*, i. 59. 10.

*Baṁbu* \**Ājadviṣa*, ii. 7. 2. 6.

\**balivāhana*, iv. 24. 9 (bis).

*balivarda*, i. 4. 3.

*bahisparamāna*, i. 5. 6; iii. 5. 5.

*bahuputra*, ii. 5. 11; 9. 10.

*bahula*, iii. 20. 2.

*bahveca*, iii. 4. 2.

*Bābhraçya*, see *Çāñkha B.*

*bimba*, iii. 5. 6.

*bila*, iii. 21. 3.

*bṛhant* (fem. -*hatī*), ii. 2. 5.

*bradhna*, iii. 13. 7.

*brahmatva*, iii. 15. 2.

*Brahmadatta Çāikitāneya*, i. 38. 1; 59. 1.

*brahman*, i. 1. 8; 25. 10; 26. 8; 33.

2; 40. 8; ii. 13. 1, 2; iii. 4. 5, 9;

15. 2, 3; 16. 5, 6; 17. 1 ff.; 28. 1,

2; 33. 4, 7; 38. 1, 2; iv. 14. 1;

18. 5 ff.; 19. 1; 20. 1, 2; 21. 1

ff.; 24. 11; 25. 1 ff.

*brahmayāças*, iv. 24. 11.

*brahmayarcasakāma*, i. 37. 6.

\**brahmāsandī*, iv. 24. 10 (ter).

*brāhmaṇakula*, iii. 28. 4.

\**brāhmaṇabhakta*, i. 10. 1.

*brāhmaṇī*, iii. 4. 5, 9; 21. 7 (b. *upanīṣad*).

*bhu* (exclam.) i. 4. 2 ff.

*bhākāra*, iv. 14. 2.

*Bhageratha Āikṣvāka*, iv. 6. 1, 2.

*bhadra*, i. 46. 2, 3.

*bhandumant* (-*mat sāmā*), iii. 6. 6.

*bhara* (epith. of the moon), iii. 27. 11.

\**bharayḍakṣya* (?), i. 54. 2.

*bhās bhāṣ*, iii. 39. 1.

*bhā*, iii. 10. 10 (or *bhās* ?).

*Bhālla*, see *Prātṛda B.*

*Bhāllaḍin* (plur.), ii. 4. 7.

\**bhāvaṁt*, i. 43. 11.

*bhīma*, i. 57. 1.

*bhīmala*, i. 57. 1 (bis).

\**bhuvanādi*, iii. 17. 6, 7.

*bhuvas*, i. 1. 4; 23. 6; iv. 28. 2.

*ç bhū* + *anu*, i. 54. 7; iv. 12. 6.

*ç bhū* + *anuvri*, iv. 12. 10; 14. 4.

*ç bhū* + *adhi*, i. 55. 1 (bis).

\**bhūtahan*, ii. 3. 4, 11.

*bhūti*, ii. 4. 7 (bis); iii. 20. 3, 11; 21. 5; 27. 3, 12.

*bhūman*, i. 46. 1.

*bhūr bhuvas*, iv. 28. 4.

*bhūr bhuvas* *scar*, ii. 9. 3, 7; iii. 17.

2; 18. 4; iv. 5. 5; 28. 6.

*bhāribhāra*, i. 10. 9, 10.

*bhūs*, i. 1. 3; 23. 6; iv. 28. 1.

*bhoga*, i. 35. 7.

*ç bhreç*, iii. 16. 5 (bis); 17. 1.

*bhreça*, iii. 16. 7 (bis).

\**madhudhāna*, i. 22. 1.

*madhunālī*, i. 22. 1.

*madhuparka*, i. 59. 1-3, 11.

\**madhuputra*, i. 55. 1.

- \*madhvātōpa*, i. 22. 8.  
*Manu*, iii. 15. 2.  
*\*manonetra*, iii. 32. 9.  
*manomaya*, i. 28. 5.  
*\*manoyukta* (?), iii. 5. 5.  
*\*manorūpa*, iv. 22. 13.  
*√mantray + anu*, iii. 18. 2. 3 (bis),  
 4 (bis), 5, 6, 7 (bis): 19. 1, 7.  
*√mantray + ā*, i. 59. 2, 3.  
*mandra*, i. 51. 6.  
*\*mamatrīn*, i. 51. 3; 58. 8.  
*mayobhā*, iv. 3. 2.  
*\*marīcī*, iii. 35. 6.  
*martyāṃṣṭa* (dual, \*copul. cpd.), i.  
 25. 3.  
*mala*, i. 57. 1 (bis).  
*mahāgrāma* (\*possess. cpd.), iii.  
 13. 5.  
*\*mahānīreṇa*, iii. 10. 5.  
*mahāmāṇsa* (plur.), i. 48. 5.  
*mahācāna*, ii. 15. 2; (superlat.), ii.  
 15. 1.  
*Mahidāsa Āitareya*, iv. 2. 11.  
*mahina* (conject.), iii. 20. 2.  
*√mahiy*, i. 48. 5.  
*mahiyā*, i. 29. 8; 46. 2; 48. 5.  
*mā* (absolutely), i. 59. 13.  
*Mātariṣvan*, iv. 20. 8.  
*-mātra*, see *prajāpatimātra*.  
*mādhyandina sarana*, i. 16. 5; 37.  
 3 (ter.); iv. 2. 5 (bis), 7.  
*Mānava*, see *√aryāta M.*  
*\*mānuṣanikācāna*, iii. 14. 7.  
*\*māhūṣya*, iii. 40. 2.  
*√mi + \*abhi-ni*, iv. 14. 2.  
*\*Mitrabhūti Lāuhitya*, iii. 42. 1 v.  
*√miṣ + ni*, iii. 17. 6, 9; iv. 21. 4.  
*√muc + \*abhi-ati*, i. 30. 4.  
*Muñja Sāmaçravasa*, iii. 5. 2.  
*\*muhurāṅkṣin*, i. 39. 1.  
*mūta*, i. 20. 5.  
*mṛgayā* (-āṇi car), iii. 29. 2.  
*mṛtyupācā*, iv. 9. 1, 3-9; 10. 1-9,  
 18.  
*√mṛd + pra*, ii. 11. 1.  
*mṛdu*, ii. 3. 2.  
*√mṛṣ* (intens.), i. 8. 10.  
*√mṛṣ + prati-abhi*, i. 22. 6.  
*māitrāvaruṇa*, iii. 6. 4.  
*moda*, iii. 25. 4.  
*yakṣma (rājan)*, iv. 1. 8.  
*yajurveda*, i. 1. 4; iii. 15. 7, 8.  
*yajusṭas*, iii. 17. 1.  
*yajñakāma*, i. 14. 4.  
*\*yathāgīta*, i. 55. 13.  
*yathāyatanam* (adv.), i. 18. 3.  
*\*yaddevatya*, i. 59. 12.  
*\*yadvitrāṇs*, iv. 6. 6; 7. 4.  
*√yam + vi-ā*, i. 37. 5.  
*yaçasvin*, i. 43. 11.  
*Yaçasvin Jayanta Lāuhitya*, iii.  
 42. 1 v.  
*√yas + \*prati* (conject.), i. 5. 7.  
*yātayātman*, i. 38. 6.  
*\*yāvadāvāsa*, ii. 12. 6.  
*√zyu + pra*, i. 8. 11 (bis).  
*yukti*, iii. 5. 4.  
*√yuj + pra*, iv. 6. 7; 7. 5.  
*rajaṭamaya*, iv. 1. 5.  
*\*rapasa* (?), iii. 2. 4, 15.  
*rahasi* (adv.), ii. 13. 5.  
*rājakula*, iii. 28. 4.  
*Rāma \*Krātujāteya Vāiyāghrapad-*  
*ya*, iii. 40. 2 v; iv. 16. 1 v.  
*√rṇṣ*, iii. 27. 2 (bis).  
*√ruh + \*sam-ud*, iii. 3. 1.  
*retasvin*, i. 43. 11.  
*reṣman*, i. 2. 6.  
*rāibhī*, i. 50. 7; 57. 1.  
*rodhasi*, i. 25. 5.  
*Rāuhīya*, a demon (quot.), i. 29. 7.  
 10.  
*√labh + upa*, iii. 29. 7; 30. 1.  
*lāja*, i. 8. 11.  
*√lī*, i. 45. 4; 51. 3; 54. 3; 58. 7;  
 iii. 37. 6.  
*lokajit*, iii. 20. 10.  
*loma [-saman ?]*, i. 38. 3.  
*lomaça*, i. 38. 3.  
*loṣṭa*, i. 7. 6; 60. 8; ii. 3. 12, 13.  
*lohamaça*, iv. 1. 4.  
*lohāyasa*, iii. 17. 3 (bis).  
*\*lohitastoka*, iii. 9. 2.  
*√lohitāy*, i. 12. 4; iv. 5. 1; 10. 10.  
*Lāuhitya*, see *Kṛṣṇadatta L.*, *Kṛṣ-*  
*ṇarāta L.*, *Jayaka L.*, *Trivedu*  
*Kṛṣṇarāta L.*, *Dakṣajayanta L.*,  
*Palligupta L.*, *Mitrabhūti L.*

- Yaṣasvin Jayanta L., Vipāṣcit Dṛḍhajayanta L., Vāipāṣcita Dārḍhajayanti Gupta L., Vāipāṣcita Dārḍhajayanti Dṛḍhajayanta L., Āyāmajayanta L., Āyāmasujayanta L., Satyaṣravas L.*
- √*vad* (intens.), iii. 16. 3, 5.  
 √*vad* + *apa*, iii. 7. 5.  
*vana* (conject.), iii. 31. 3.  
 \**varuṇapariyatana*, i. 10. 1.  
*vartani*, iii. 16. 1-3.  
 \**varṣaparivra*, i. 10. 1.  
*varṣuka*, i. 36. 2.  
*valgu*, i. 51. 10.  
*vaṣa* (-*ṣe* *kr*), ii. 4. 1, 2.  
*vaṣaṭ*, iii. 17. 4; *vaṣaṭkāra*, i. 54. 8.  
 √*vas* + *vi* (adv. locat. of pplle), iv. 5. 1.  
*vasantā* (adv.), i. 35. 2.  
*Vasiṣṭha*, iii. 2. 13; 15. 2; 18. 6 (bis), 7. Cf. *vāsiṣṭha*.  
 √*vā* + *ava*, iii. 21. 2 (bis).  
 \**vākprabhūta*, i. 10. 1.  
*vāgdevatya*, i. 59. 14.  
*vāṇmaja*, i. 28. 3.  
*vāc* (one of the five *vyāhrtis*), ii. 9. 3, 6; (exclam.), iii. 10. 10; 14. 9.  
*vācanyama*, iii. 16. 6.  
 \**Vāraki*, see *Kaṇṣa V.*  
 \**Vārakya*, see *Kaṇṣa V., Kuberā V., Janāgruta V., Jayanta V., Proṣṭha-pāda V.*  
*Vārṣya*, see *Āikṣvāku V., Gobala V.*  
*vāsiṣṭha*, iii. 15. 2.  
*Vāsiṣṭha Cāikitāneya*, i. 42. 1.  
*Vāṇneya*, see *√rasa V. Kāṣyapa*.  
 √*vij* + \**prati* (conject.), iii. 10. 5 (bis).  
 √*vid* + *anu* ('assent'), iii. 10. 1.  
*Vipāṣcit \*Dṛḍhajayanta Lāukhitya*, iii. 42. 1 v.  
*Vipāṣcit \*Ākunimītra Pārācarya*, iii. 41. 1 v.  
*vipra* (conject.), i. 53. 8.  
*vibhū*, iii. 27. 2.  
*vibhūti*, i. 20. 6; 21. 1; 42. 8.  
*vibhūtimant*, i. 43. 11.  
*virātra*, iv. 5. 3.  
*vivācana*, i. 9. 5.  
*viṣvanāman*, iv. 4. 1.  
 \**viṣvābhirakṣaṇa*, iv. 4. 1.  
*Viṣvāmītra*, iii. 3. 7; 15. 1; (plur.) iii. 15. 1. Cf. *vāiṣvāmītra*.  
*viṣvāyu*, iv. 1. 7.  
*viṣvāhū*, iv. 1. 7.  
 √*viṣ* + *pari*, ii. 15. 3; iii. 1. 21.  
*viṣu* (?), iv. 23. 6.  
*viṣṭapa*, iii. 13. 7. Cf. *triviṣṭapa*.  
*viṣṭagāthīn*, i. 58. 2.  
*vrkṣāgra*, iii. 10. 9 (bis).  
 √*vrt* + *anu*, i. 40. 2.  
 √*vrt* + \**abhi-pari*, iii. 13. 5.  
 √*vrt* + *sam-ā*, iv. 10. 10.  
*vrṣṭa*, i. 13. 1.  
*vedī*, i. 5. 5.  
 √*vesṭ* + *ni* ('prim. conj.'), i. 2. 6, 7.  
*Vāikunṭha (Indra)*, iv. 5. 1; 10. 10.  
*Vāinya*, i. 25. 2.  
 see *Prthiv V.*  
*Vāipāṣcita \*Dārḍhajayanti Gupta Lāukhitya*, iii. 42. 1 v.  
*Vāipāṣcita \*Dārḍhajayanti \*Dṛḍhajayanta Lāukhitya*, iii. 42. 1 v.  
*Vāimrtha (Indra)*, iv. 10. 10.  
*Vāipāghrapadya*, see *Rāma Krātujāteya V.*  
*vāiṣvāmītra*, iii. 3. 6.  
*vāisārjanīya* (-ā *āhuti*), iii. 10. 7.  
*vyāpti*, i. 42. 7; 59. 13.  
*vyāptimant*, i. 43. 11.  
*vyāhita*, iii. 28. 5.  
*vyāhrti*, i. 23. 6; 24. 4; ii. 9. 3.  
*vyāghracchandasa*, iii. 31. 1, 6.  
 \**vyomānta* (numeral), i. 9. 5; 10. 4; 28. 3; 29. 5.  
 \**vratacārya*, iii. 3. 7.  
 √*vra* + *ā* (with 'ablat.'), i. 19. 3; 57. 9; 58. 10.  
*vrātya* (plur., *divyā vrātyāḥ*), i. 10. 9; 34. 6; 45. 1. Cf. *ekavrātya*.  
 \**Ākunimītra*, see *Vipāṣcit \*Pārācarya*.  
*Ānṅha Bābhruvya*, iii. 41. 1 v; iv. 17. 1 v.  
 \**Āṅga Ātyāyani Atreya*, iii. 40. 1 v.



- gatasani*, i. 50. 4-7.  
 (ʼarva, iv. 10. 10.  
 (ʼaryāta *Mānava*, ii. 7. 1; 8. 3. 5.  
 (ʼātyāyāni, i. 6. 2; 30. 1; ii. 2. 8;  
 4. 8; 9. 10; iii. 13. 6; 28. 5; iv.  
 16. 1 v; 17. 1 v.  
 see (ʼaṅga (ʼ *Ātreya*.  
 (ʼāṇḍīya, see *Suyajñā* (ʼ  
*çāntika*, iv. 3. 2.  
 \**çāntimant*, i. 43. 11.  
 \**çimūlaparṇa* (dual), i. 38. 4.  
 (ʼālāvata, i. 38. 4.  
*çithila*, iv. 22. 12.  
*çukra*, iii. 15. 6. 7 (bis), 8 (bis), 9.  
 (ʼukra (a Jābāla), iii. 7. 7.  
 vçuṣ + \*ā-rī, (pple.) iv. 1. 7.  
*çūdraka* ('dimin.), iii. 9. 9.  
*çāsa*, i. 57. 6.  
 (ʼāḷana (plur.), i. 2. 3; ii. 4. 6.  
 see *Pārṣṇa* (ʼ *Sucitta* (ʼ  
 (ʼānaka, i. 59. 2.  
 see *Indrota Dvāicāpa* (ʼ  
*Dṛti Āindroti* (ʼ  
 (ʼānaka *Kāṇḍeya*, iii. 1. 21.  
*çmāpti*, i. 38. 3; (conjct.), iii.  
 31. 3.  
 \*('yāmajayanta *Lāuhitya* (two per-  
 sons of this name), iii. 42. 1 v.  
 \*('yāmasujayanta *Lāuhitya*, iii. 42.  
 1 v.  
 \*('yāvāsūyana, see *Devaturas* (ʼ  
*Kāçyapa*.  
 (ʼyāvāçvi, see *Iṣa* (ʼ  
*çrimant*, i. 43. 11.  
 vçru + ā (causat.), iv. 7. 3.  
 vçru + prati-ā (causat.), iv. 7. 3.  
 vçru + \*prati-upa, i. 38. 3.  
 (ʼruṣa *Vāhneya Kāçyapa*, iii. 40.  
 1 v.  
*çreçthātā*, iv. 11. 3.  
*çrotramaya*, i. 28. 9.  
 vçliṣ + \*ud, ii. 9. 8.  
*çlegman*, iii. 17. 3.  
 (ʼvāṇi (a Vāçya), iii. 5. 2.  
*çvetāçva*, iv. 1. 1.  
 \**saṭputra*, ii. 5. 7.  
 \**soḍaçaçata*, iv. 2. 11 (bis).  
 vçthiv + \*adhi, i. 50. 3.  
 \**saṅgavakāla*, iv. 10. 10, 13.  
 \**saṅgrahitr*, iii. 7. 8; 8. 3.  
 \**saṅveça*, iv. 10. 10.  
 \**sahsad*, ii. 11. 13, 14.  
 \**sahsava*, i. 9. 3.  
 \**sahsthā*, i. 20. 6; 21. 4.  
 \**sahsparça*, iv. 26. 7.  
 \**saṅjāta*, i. 46. 2; 48. 3.  
 \**saṅjātavanasyā*, iv. 5. 4.  
 vçsaṅj + abhi, ii. 15. 2.  
 \**satanu*, iv. 8. 9; 9. 9; 10. 8, 9.  
 \**Satyayaṅṇā Pāṇḍuṣi*, i. 39. 1.  
 \**Satyayaṅṇā Pāṇḍuṣi Prācīnayogya*,  
 iii. 40. 1 v.  
 \**Satyāçravas Lāuhitya*, iii. 42. 1 v.  
 \**Satyādhīrāka Cāitrayathi*, i. 39. 1.  
 vçI sad + ud, iii. 14. 6.  
 \**sadus*, i. 54. 3 (tēr), 5 (bis).  
 \**saptakeṭvas*, iii. 34. 4.  
 \**saptaputra*, ii. 5. 8.  
 \**saptaraçmi* (quot.), i. 28. 2.  
 \**saptavidhā* (-an sāma), i. 31. 3 (bis);  
 iii. 34. 4.  
 \**sabhā*, ii. 11. 13, 14.  
 \**samānabuddha* (?), iv. 1. 1.  
 \**samāpti*, i. 46. 2, 4.  
 \**sampat*, iii. 27. 2; iv. 8. 9.  
 \**sampratī*, i. 5. 5; 45. 3; iii. 31. 2.  
 7.  
 \**sambhū*, iii. 20. 3, 11; 21. 5; 27. 3,  
 12.  
 \**sambhūti*, i. 46. 2, 6; ii. 4. 5 (bis);  
 iv. 7. 4 (bis).  
 \**saras*, i. 25. 5.  
 \**sarvajava*, iv. 20. 6, 10.  
 \**sarvatodvāra* (-an sāma), i. 30. 2, 3.  
 \**sarvaprāyaçritta*, iii. 17. 3.  
 \**sarvamṣtyu*, iv. 9. 9; 10. 8, 9, 18.  
 \**sarvarūpa*, i. 27. 6 (bis).  
 \**sahasraputra*, ii. 6. 11 (bis).  
 \**sahasrākṣara*, i. 10. 1.  
 \**sāṅga*, iii. 3. 3, 5; iv. 8. 9; 9. 9;  
 10. 8, 9, 13.  
 \**Sātyaki*, see *Kṛṣṇadhṛti S*.  
 \**Sātyakīrta* (plur.), iii. 32. 1.  
 see *Anuvaktṛ S*.  
 \**Sātyayaṅṇi* (plur.), ii. 4. 5.  
 see *Somaçuṣma S. Prācīna-*  
*yogya*.  
 \**sāmatas*, iii. 17. 1.

- sāman*, see *ananvita*, *aniṣedha*, *abhrātṛya*, *ekaviṅṣa*, *devaṣrut*, *bandhumant*, *loma*, *saptavidha*, *sarvatoḍvāra*.  
 3. *sāman* (masc.), i. 34. 11.  
 \**sāmanvīm*, i. 43. 11.  
 \**sāmapathā*, i. 6. 1.  
*sāmaveda*, i. 1. 5; iii. 15. 7, 8.  
 \**sāmavārya*, i. 59. 3, 12.  
*Sāmaṣravasa*, see *Muñja S*.  
*sāmī* (with genit.), iv. 2. 11.  
*Sāyaka Jānaṣruteya Kāṇḍīya*, iii. 40. 2 v.  
 † *sic* + \**vi-ā*, see *avyāsikta*.  
 \**sukṣtarasa*, iii. 14. 6.  
 \**Sucitta* (Āilana), i. 11. 4.  
*Sudakṣiṇa*, iii. 7. 8; 8. 6 (see *Sudakṣiṇa Kṣāmi*).  
*Sudakṣiṇa Kṣāmi*, iii. 6. 3; 7. 1, 4, 5, 6 (see *Sudakṣiṇa*).  
*Sudatta Pārācarya*, iii. 41. 1 v; iv. 17. 1 v.  
*sudhā*, ii. 14. 6.  
 \**sumānuṣavid*, iv. 6. 6; 7. 4 (bis).  
*Suyajña* (Āyājilya), iv. 17. 1.  
*suyama*, iii. 8. 4.  
*suvar*, iii. 14. 3, 4.  
*suvarga*, iii. 14. 4.  
*suvarṇa* (epith. of *hiraṇya*), iii. 34. 6.  
*suvarṇamaya*, iv. 1. 6.  
*suhotr*, iv. 6. 6; 7. 4 (bis).  
*sūkta*, iii. 4. 1-3.  
*sūcī*, i. 10. 3.  
*sūdgātṛ*, iv. 6. 6; 7. 4 (bis).  
 \**sūnurūpa* (?), iii. 2. 15.  
 †*sr* + *abhi-pra* ('ind. of causat.').  
 ii. 14. 4.  
 †*sr* + *pra* ('approach'), iii. 29. 3.  
*sopāna*, iii. 8. 7.  
 \**Somaśhaspaṭi* (dual), i. 58. 9.  
*Somaṣuṣma Sātyajājñi Prācīna-yogya*, iii. 40. 2 v.  
*stana*, iii. 14. 7.  
*ṣstu* ('sing the *stotra*'), i. 59. 12.  
*ṣstu* + *pra*, i. 17. 2; ii. 2. 9; iv. 9. 4; 10. 2, 12.  
*ṣstu* + *sam*, iv. 6. 7; 7. 5 (bis).  
 \**stutaṣastra* (plur.), iii. 16. 6.  
*stotra*, iii. 3. 1.  
*stotriya*, iii. 4. 1-3.  
*stobha*, i. 20. 6; 21. 5; 57. 5.  
*stoma*, i. 13. 3; iii. 4. 11; 5. 4.  
*stomabhāga*, iii. 8. 1, 2.  
 \**stomavant*, i. 43. 11.  
*sthalī*, ii. 7. 1.  
*sthariratama*, iv. 14. 8.  
*ṣsthā* + \**anu-upa*, i. 46. 3-5; 47. 1-7; 48. 1-6.  
*sthānu*, iii. 13. 5, 6.  
*sthiṭi*, iii. 18. 7.  
*ṣspr*, *ṣprūṭi*, iv. 9. 9; 10. 1-8.  
*ṣspr* + *nī*, ii. 12. 1.  
*ṣsyand* + *vī*, i. 10. 5.  
*ṣsvaj* + *pari*, iii. 29. 7.  
*svadhvarṇa*, iv. 6. 6; 7. 4 (bis).  
*svayambhū*, iv. 11. 2.  
*sva*, i. 1. 5; 23. 6; iv. 28. 5.  
*ṣsva* + *anu*, iv. 14. 2.  
*ṣsva* + *abhi*, i. 21. 10, 11.  
 \**svaṛapakṣa*, iii. 18. 10.  
 \**svarganaraka* (plur.), iv. 25. 5.  
*svarya*, iii. 33. 5, 6.  
*svasrīya*, iii. 29. 1.  
 \**svāhākāraṇaṣatkāra* (dual), i. 13. 3.  
 † *han* (desid. pple.), iv. 1. 7.  
*hantā* (exclam.), iii. 6. 1, 4.  
*haras*, i. 21. 7; ii. 3. 1.  
 \**haritaspr* (?), iv. 1. 1.  
 \**harinīla*, iv. 1. 1.  
*hasa*, iii. 25. 8.  
 † *hā* + *pra*, iii. 31. 3; (pple.), i. 25. 5.  
*hīnkāra*, 1. 3. 7; 4. 1, 6, 8; 11. 5; 12. 4, 7, 9; 13. 3, 5; 19. 2; 21. 7; 31. 2, 3; 33. 3, 5, 9, 10; 34. 1; 35. 2; 36. 1, 3, 5, 6, 8, 9; 38. 6; 54. 8; 57. 5; 58. 9; 59. 4; iii. 12. 2, 3; 34. 2.  
*ṣhīnkṛ*, i. 3. 4; 4. 1, 6; ii. 2. 9; iii. 34. 2; iv. 10. 1, 11; (intens. pple.), i. 11. 5; 35. 2.  
*hīm bhā*, i. 4. 1.  
*hīm bhā ovā*, i. 4. 6.  
*hīh ro*, i. 4. 8.  
 \**hiraṇyadanta*, iii. 2. 4, 15.  
*hum*, iii. 10. 10.  
*hum bag*, iii. 10. 3.

- hum bo*, iii. 18. 2.  
*hum bhā*, iii. 13. 1.  
*hum bhā om vāc*, iv. 8. 6.  
*hum mā*, iii. 12. 4.  
*\*huss* (exclam.), iv. 22. 2.  
*✓hr + abhi-vi-ā*, iii. 4. 5, 11.  
*✓hr + pari*, i. 52. 8.  
*✓hr + pari-ā*, i. 35. 7.  
*✓hr + prati*, ii. 2. 9; iv. 9. 6; 10. 4, 15.  
*\*Hṛtsvācāya Āllakeya*, iii. 40. 2 v.  
*\*hṛdayāgrā*, i. 10. 1.  
*heman* (adv. locat.), i. 35. 6.  
*Hāimavatī*, see *Umā H*.  
*hotr*, iii. 16. 2; 17. 4; 19. 6.

## II.

## ETYMOLOGIES, ETC.

- akṣara* : *✓kṣar*, i. 24. 1; 43. 8.  
*✓kṣi*, i. 24. 2; 43. 8.  
*antarikṣa* : *antaḥ*, *antaryakṣa*, i. 20. 4.  
*Āyāsyu* : *ayam + āsyu*, ii. 8. 7; 11. 8.  
*arkya* : *re + ka*, iv. 23. 4.  
*asu* : *✓sū*, i. 40. 7.  
*asura* : *asu + ✓ram*, iji. 35. 3.  
*Āṅgīrasa* : *aṅga + rasa*, ii. 11. 9.  
*ādi* : *✓dā + ā*, i. 11. 7.  
*✓dhā + ā*, i. 19. 2.  
*āditya* : *✓dā + ā*, iv. 2. 9.  
*āvarta* : *✓veṛt + ā*, iii. 33. 7.  
*uras* : *uru*, iv. 24. 2.  
*re* : *✓re*, i. 15. 6.  
*gāyatra* : *gāyan + atrāyata*, iii. 38. 4.  
*devaṣrut* : *devatāḥ + ✓ru*, i. 14. 3.  
*pataṅga* : *✓pat + aṅga*, iii. 35. 2.  
*paçyata* : *✓paç*, i. 56. 6.  
*pratiḥāra* : *✓hr + prati*, i. 11. 9.  
*prasāma*, *prasāmi* : *pra + sāman*, i. 15. 4.  
*prastāva* : *✓stu*, i. 11. 6.  
*Bṛhaspati* : (*vāco*) *bṛhatyāi patih*, ii. 2. 5.  
*bhīmala* : *bhīma + mala*, i. 57. 1.  
*madhuputra* : *mad + adhyabhūt*, i. 55. 1.  
*mahīyā* : *✓mahīy*, i. 48. 5.  
*Rudra* : *✓rud*, iv. 2. 6.  
*rodasī* : *✓rud*, i. 32. 4.  
*Vasu* : *vasu*, iv. 2. 3.  
*rāiçvāmītra* : *viçva + mitra*, iii. 3. 6.  
*çatani* : *çalam + ✓su*, i. 50. 4 ff.  
*saçāta* : *✓jan + saha*, i. 48. 3.  
*samudra* : *✓dru + sam*, i. 25. 4.  
*sāman* : *✓i + sam*, i. 33. 7; 40. 6; 48. 7; 51. 2; iv. 13. 2.  
*sama*, i. 12. 5.  
*sā + ama*, i. 53. 5; 56. 2; iv. 23. 3.  
*sindhu* : *✓si*, i. 29. 2.  
*surarga* : *suvar + ✓gam*, iii. 14. 4.  
*hari* : *✓hr*, i. 44. 5.

## III.

## GRAMMATICAL.

The Grantha characters are liable to confuse *pa* and *va*, *tta* and *kta*, *r* and *ra*, *th* and *dh*, *dh* and *y*, also long and short vowels, especially *u* and *ū*. There is no distinction made between *mma* and *mama*. No *avagraha* is used.

- Lingual *ṇ* for *n* : see note to i. 1. 5.  
*uv* : *v*, *tanuve*, iv. 8. 2 (verse); *suvar*, iii. 14. 3, 4, *suvarga*, iii. 14. 4.  
 Locat. of stems in *-an* without ending : as *sāman*, i. 21. 8; 53. 4; *akṣan*, i. 41. 7; 43. 9.  
 Confusion of *i*-stems and *ī*-stems : *marici*, iii. 35. 6.  
 Numerals : see note on i. 10. 4; *sahasraṁ saptaṭiḥ* = 70000.  
 Verbs : *✓spr*, pres. *sprṇāti*, see note on iv. 9. 9; *✓bhuñj* according to

*a*-conjugation, ii. 10. 4 ff.; *√i*, irregular imperfects *samāitat*, i. 48. 7 (see note) and *anvāitat*, iii. 38. 10; *√sic*, precative *āśicyād*, i. 3. 8 (see note); *√dā* + *pari-ā*, past pples *pariyādatta* and *pariyātta* side by side, ii. 3; *√cī*, 3d. sing. pres. *çaye*, i. 35. 7; periphrastic future with plural of pple: *çmaçānāni bhavitārah*, *gātāras smaḥ*, i. 38. 3; transitive use of passive aorist in *-i* (?), iii. 9. 9 (see note); adverbial gerund, *upāpapātām*, i. 11. 7.  
Composition: *nīdhanakṛta* for *-nīkṛta*, i. 35. 6 (see note); apposi-

tion instead of composition: *pāp-mā nyaṅgaḥ*, i. 45. 5; ii. 12. 1, 2; iii. 37. 7 (bis).

Syntax: Superfluous *u*: *teno*, i. 1. 8; 6. 6; 9. 4; 33. 11; 34. 2, etc.; genit. of time, i. 44. 9; dative of the infinitive after *√brū*, ii. 15. 3; *kam* after dat. infin., i. 45. 2 (verse); *√rdh* with accusative, i. 37. 3 ff.; *√vraç* + *ā* with ablative, i. 19. 3; i. 57. 9; 58. 10: locat. absolute of pples: *ātapati*, iii. 32. 7, *upatapati*, iv. 2. 11; *vyuṣi*, iv. 5. 1; verb in plural after *çaturvīṇçati*, i. 17. 2; iii. 38. 9.

#### IV.

##### 1. VERSES.

[*atiryādhi rājanyaç çārah*, i. 4. 2, a Vedic reminiscence: see note.]  
*aditir dyāur aditir*, i. 41. 4: RV. i. 89. 10, etc.  
*apaçyaṁ gopām anīpadyamānam*, iii. 37. 1: RV. i. 164. 31 = x. 177. 3, etc.  
*ātma devānām uta martyānām*, iii. 2. 4: cf. Chānd. U. iv. 3. 7.  
*āyur mātā matih pitā*, iv. 1. 7.  
*īndram űktham çam*, i. 45. 1.  
*īmām eṣām prthivīm*, i. 34. 7: AV. x. 8. 36.  
*utāi 'śām jyçṣṭhaḥ*, iii. 10. 12: AV. x. 8. 28.  
*upā 'smāi gāyata*, iii. 38. 6, 8: RV. ix. 11. 1 (SV. ii. 1, 113), etc.  
*çaya ete mantrakṛtaḥ*, i. 45. 2.  
*catrāri rāk parimitā*, i. 7. 3; 40. 1: RV. i. 164. 45, etc.  
*tat savitūr varenyam*, iv. 28. 1 ff.: RV. iii. 62. 10 (SV. ii. 812), etc.  
*tryāyusaṁ kaçyapasya jamadagnes* iv. 8. 1: AV. v. 28. 7.  
[*navo-navo bhavasi jāyamānaḥ*, iii. 27. 11, Vedic allusion: see note.]

*patanṅgam űklam*, iii. 35. 1: RV. x. 177. 1, etc.  
*patanṅgo vācam manasā*, iii. 36. 2: RV. x. 177. 2, etc.  
*mayi 'dam manye bhuvanādi*, iii. 17. 6.  
*mahātmanaç caturro devaḥ*, iii. 2. 2: cf. Chānd. U. iv. 3. 6.  
*yad dyāva īndra te çatam*, i. 32. 1: RV. viii. 70. 5 (SV. i. 278; ii. 212.), etc.  
*yas saptaraçmir vçabhas*, i. 29. 7: RV. ii. 12. 12, etc.  
*ye 'gnayaḥ puriṣyāḥ*, iv. 3. 3: TS. v. 5. 7. 4, 5; VS. xviii. 67.  
*yebhir vāta iṣitaḥ*, i. 34. 6: AV. x. 8. 35.  
*rūpaṁ-rūpaṁ pratirūpo*, i. 41. 1: RV. vi. 47. 18.  
*rūpaṁ-rūpaṁ magharā*, i. 44. 6: RV. iii. 53. 8.  
*sa no mayobhūḥ*, iv. 3. 2.  
*sa yudā vāi mriyate*, i. 4. 7.  
*strī smāi 'vā 'gre*, i. 56. 5.  
*sthānām āivastambhanām*, i. 10. 9, repeated in 10, but different in d.

## 2. YAJUSES, ETC.

<i>abhijid asy abhijayyāsam</i> , iii. 20. 10.	<i>prāṇāś prāṇāś prāṇāś hum bhā ovā</i> , ii. 2. 7.
<i>amo 'ham asmi</i> (longer version), i. 54. 6; (abbreviated), 57. 4.	<i>mahān mahyā samadhalla</i> , iii. 4. 5.
<i>araṇyasya vatso 'si</i> , iv. 4. 1.	<i>yat purastāt vāsī 'ndro</i> , iii. 21. 1.
<i>upāvartadhvam</i> , iii. 19. 1; 34. 2.	<i>vibhūh purastāt sampat paścāt</i> , iii. 27. 2.
<i>guhā 'si devo 'si</i> , iii. 20. 1.	<i>vyuṣi savitā bhavasi</i> , iv. 5. 1.
<i>diṣas sīha crotam</i> , i. 22. 6.	<i>cvetācvo darṣato harinīlo 'si</i> , iv. 1. 1.
<i>devena savitrā prasūtaḥ</i> , iii. 18. 3, 6.	<i>satyasya panthā</i> , iii. 27. 10.
<i>puruṣaḥ prajāpatis sāma</i> , i. 49. 3, 4 (bis).	<i>somaḥ pavate</i> , iii. 19. 1; 34. 2.

## CORRECTIONS.

- P. 80. (Introduction) line 12, and note \*, read Journal xv. for xiv.
- P. 81. (Text) i. 1. 8, read *aṣṭācaphāḥ* for *aṣṭācāphāḥ*.
- P. 85. (Text) i. 5. 1, read *akar ne* for *akar ne*.  
(Translation) i. 5. 7, add " after burns.
- P. 86. (Translation) i. 6. 1, add " after immortality.
- P. 87. (Text) i. 7. 6, read *loṣṭo* for *loṣṭho*, and cancel note 1.
- P. 115. (Translation) i. 37. 5, read further on for above (?)
- P. 122. (Notes) 44<sup>11</sup>, read *rūpaṁ-rūpaṁ* for *rūpaṁ-rūpaṁ*.
- P. 132. (Translation) i. 54. 8, read three times [rc] for [āgā #].
- P. 140. (Text) i. 60. 8, read *loṣṭo* for *loṣṭho*, and cancel note 1<sup>o</sup>.
- P. 145. (Text) ii. 63. 12, 13, read *loṣṭo* for *loṣṭho*, and cancel note 3<sup>10</sup>.
- P. 148. (Translation) ii. 66 (end), insert 12 before He who.
- P. 154. (Notes) 11<sup>11</sup>, read *-aḥ* for *aḥ*.
- P. 164. (Translation) iii. 5, line 6, read 4 instead of 3.
- P. 166. (Text) iii. 7, line 4, read 4 instead of 3.
- P. 168. (Notes) 9<sup>12</sup>, read *-yaj-* for *yaj-*.
- P. 176. (Translation), iii. 16. 6, read *brahman*-priest for Brāhman priest.
- P. 187. (Translation), iii. 27. 11, read Bearer for Burden.
- P. 188. (Text) iii. 28. 5, read *bahu vyāhito* for *bahuvyāhito*.  
(Notes) 29<sup>1</sup>, read *-āṣṭr-* for *āṣṭr-*.
- P. 201. (Translation) iv. 2. 2, read *gāyatrī* for *gāyatri*.  
(Notes) 1<sup>3</sup>, supply *ayāny*.
- P. 216. (Text) iv. 19. 2, read *su* for *sv*.
- P. 227. line 13, read *ativyādhī* for *ativyadhī*.
- P. 237. line 43, read *kimcā 'pi yo* for *kimcā 'p iyo*.
- P. 248. col. 1, line 42 and col. 2, line 47, read 2 v for 1 v.

